. . . THE UNITED CHURCH Observer

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OLUME 15 DECEMBER 15, 1953 5 NUMBER 20

Harold M. Lambert Photo

"O Wondrous night of star and song, O blessed Christmas night !"

THE CHRISTMAS NUMBER

YOUR GIFT

will help bring the Light and Hope of Bethlehem's Star to many a dark and saddened heart

Under European Skies . . .

Christian congregations and Church leaders—many handicapped by sickness and poverty—are engaged in a life-and-death struggle not only for the survival of their own Churches, but for the very soul of Europe.

In War-torn Korea . . .

millions wander through bomb-scarred towns a villages, homeless, hungry and ill-clad, while sc tered Christian communities, refugee pastors a Church workers plead for practical aid.

In Our Own Favoured Land . . .

families on the outskirts of fast-growing urban centres seek our help in erecting Church Homes, where they may worship God, have fellowship and bring their little ones to Sunday School.

In Distant Mission Fields . . .

India, Japan, Africa, Trinidad are calling for missi aries, teachers, doctors, nurses—to proclaim Gospel, to fight disease, to improve living standar to show Christian love and brotherhood.

★ The Bright Radiance of the Star of Bethlehem ★

shines through YOUR Christmas Gift, carrying hope and encouragement both to those who dedicate their lives to sacrificial Christian service and to multitudes in this and other lands who ask us to remember them in the name of One whose Birthday we are soon to celebrate.

USE THIS COUPON FOR YOUR SPECIAL GIFT IF YOU SO DESIRE

My Christmas Gift

THE TREASURER, The United Church of Canada,
299 Queen Street West, Toronto 2-B, Ontario.

To support the work of our Church at Home and Overseas and to enable our Missionary and Maintenance Fund to reach its objective of "Three Million Dollars *plus*," please accept my Special Christmas

Gift enclosed for the sum of $.....

NAME .....

ADDRESS .....

..... Local Church .....

(Kindly credit this to the Missionary and Maintenance givings of my Local Church)

Use Your Church's "Christmas Gif Envelope or Increase Your Contributio in the red-side of the Duplex Envelo

Give Gladly, Gratefully and Generously to

THE MISSIONARY AND MAINTENANCE FUN

O Come to Bethlehem

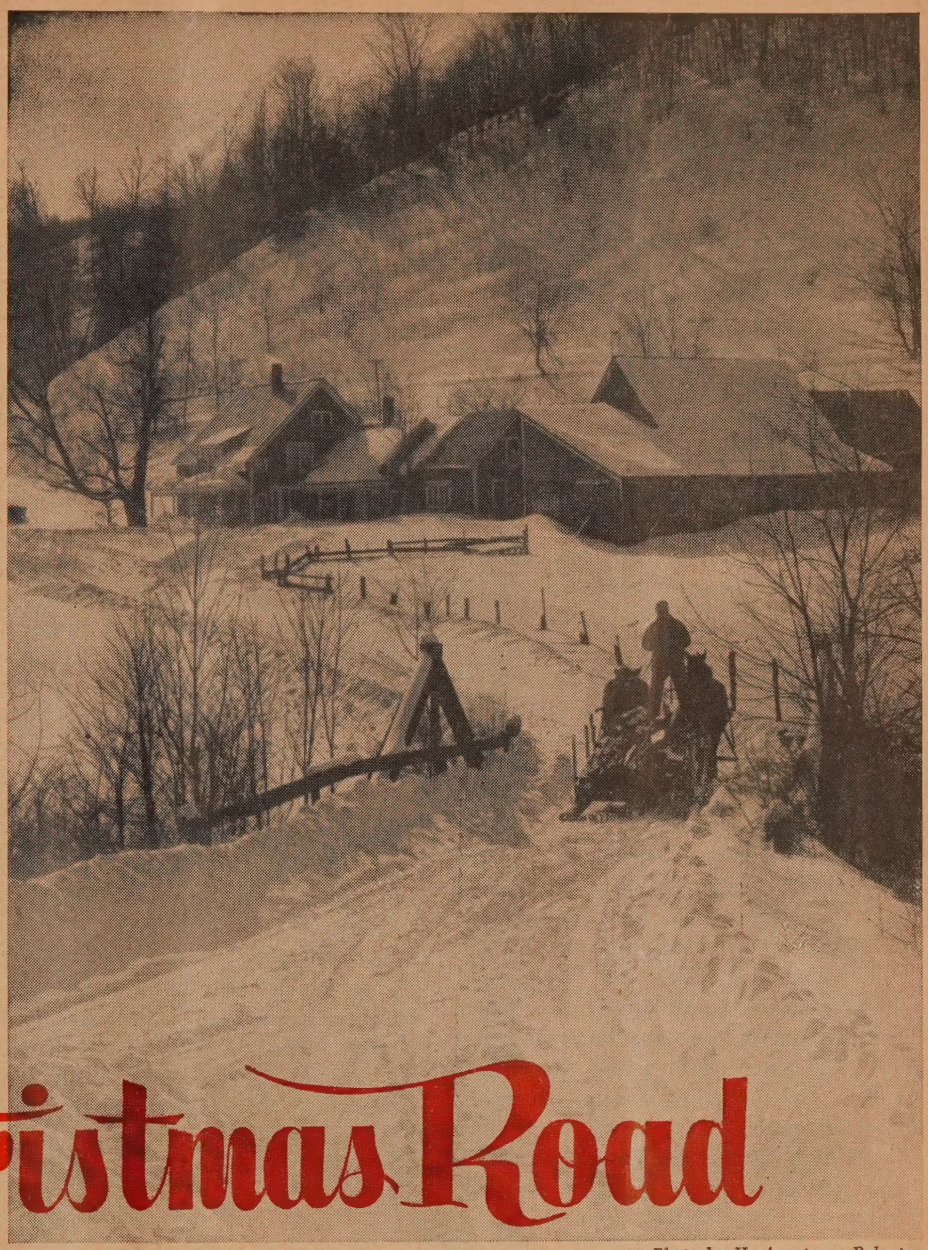
GARTH W. LEGGE, Swastika, Ontario

BETHLEHEM, word of precious memory; Bethlehem, word of endless hope and life.

Many hundreds of years ago in that little town the divine spell was cast. Irresistibly it drew to the manger weather-beaten wisely-simple shepherds from the hills around, and stately simply-wise Magi from the distant East. Seeing the Babe, they worshipped Him in great exultation. And down the years since that Holy Night, to the simple as to the wise, to the lowly as to the great, the invitation has sounded and resounded: O come, all ye faithful, to Bethlehem.

Along many a road we, too, may seek Him, heeding the winsome cry of the Infant Saviour. And when we find Him, we shall know that Bethlehem is not only a town of Palestine, ancient and remote; it is a transforming experience, and it is everywhere. It is more than a glorious memory of bygone days; it is the symbol of present and ageless miracle. Bethlehem is the pledge that God wills to dwell in human life. In heart and hearth, in village and town and city the world over, Christ wills to be born anew. For He is Emmanuel, God with us — powerfully, lovingly, condescendingly, in all our frailty.

This is the joy of Christmas, that the miracle of Bethlehem is inexhaustible. Silently, concretely, the Child of the stable becomes the Saviour of all the earth.



The Christmas Road

Photo by H. Armstrong Roberts

"It Leads to Destiny and Home"

HUGH McLEOD, Winnipeg, Manitoba

Everyone follows it these days and, as we do, it takes us back to the first road of Christmas—when Joseph went from Nazareth to Bethlehem "to be taxed with Mary, his espoused wife." The Roman census required everyone to go "to his own city." Perhaps Joseph was born in Bethlehem, we do not know—but the record tells us he had to go there—and so he took Mary with him "being great with child."

It was a **long** road. Only mothers will realize how long. David Smith speaks of it as "three days' journey." Often prospective mothers now are cautioned against journeys, but Nature has given them a surprising strength and endurance. When the Selkirk Settlers made the first journey from Hudson's Bay to the Red River, young McKay and his wife (both in their teens) had to remain in the wilderness while the others went on, and the brave girl gave birth to a child under the evergreens. This couple will always be typical to me of the prairie heroes who first knocked at the doors of "the great lone land."

We are to picture Joseph and Mary making twenty-five miles a day—Joseph walking and Mary riding on an ass—stopping at an inn at night—at a hospice where there was water and food and rest for man and beast. It was only seventy-five miles, but to them it would seem a long road. But it is no longer than people must often walk now if they are to reach the manger. They must come from a sophisticated atmosphere—to that of revelation and divine fulfilment, and that is longer than seventy-five miles. It is an infinite distance—and the wise and the heavy-laden, the old and the young, will put their steps in this road and, in spite of its long reaches, they will come to the divine cradle. And on their way they will be regaled with the companionship of fellow pilgrims and with rest from travel, and refreshing draughts of living water.

For many, the long road of Christmas is backward, as M. V. Caruthers writes:

"A large and pensive company,
Who think back on the past, are we,
Wearing our sprig of rosemary.

Some of us take untrodden ways
To find our lovely yesterdays,
Wrapped 'round with lavender and haze.

Some seek a well-loved face, a smile,
In memory kept a long, long while,
For thoughts fly far and many a mile.

There is an old house, that for me
Means home and love and family,
It matters not where I may be.

But for all of us the same road wends,
Close up the gaps, sit closer, friends;
Christmas comes, Christmas ends."

That is the long road—"the long road back." But Joseph and Mary set their faces **forward**— and it is even a longer road for many of us if we are to do that—at Christmas.

It was an **arduous** road. Reverent fancy has woven many dreams around that first journey. It has set the road in purple landscapes of

(*Continued on page* 30)

THE UNITED CHURCH Observer

Published under authority of The General Council
by The United Church Publishing House
299 Queen Street W., Toronto
A. J. Wilson, B.A., D.D.,
Editor-in-Chief and Managing Editor
Wm. J. Bradshaw, Circulation and Advertising Manager
Issued Twice Each Month—The First and Fifteenth
Subscription rate $2.00 a year, payable in advance
to any address in the world
Authorized as second class mail, Post Office Dept., Ottawa
Old Series, Vol. 124—No. 3 New Series, Vol. 15—No. 20

ABOUT TIME

It is about time that some reliable group or organization spoke out against the Roman Catholic persecution of Protestants. Toronto Centre Presbytery of The United Church of Canada has done it in an open letter to the Hon. Lester B. Pearson, Minister of External Affairs. The letter describes, giving chapter and verse for its authority, the persecution of Protestants in Spain, where, the letter says, "Spanish Protestants are officially and otherwise denounced as heretics and traitors. They are surrounded by so many disabilities that their daily lot is persecution in the worst sense of the word."

The letter describes the situation in Colombia on the South American continent. In this country there are 100,000 Protestants. The letter declares that "Since 1948 fifty-one Colombian Protestants have been murdered because of their religious faith—twenty-eight at the hands of the national police and government officials. Forty-two Church buildings have been completely destroyed by fire and explosion, and thirty-one buildings used by Protestants have been damaged since 1948. One hundred and ten Protestant Primary schools have been closed, fifty-four by government order. The children have been turned out to join the million children of school age for whom there are no public school facilities. Protestants have lost homes, farms, cattle, harvests, clothing, tools and books."

There is much more evidence in the Open Letter than this, nor is it a complete picture. Much could have been added about South Ireland, where the boycott against Protestants is so effective that the Protestant has as little freedom as the capitalist in Russia. The fear of Communism and the political exigencies of the struggle to restrain its expansion is probably one reason why liberty-loving governments like Canada, Great Britain and the United States have turned a blind eye to the menace of ecclesiastical totalitarianism to liberty, freedom and human rights.

"We call," says the letter, "upon the Department of External Affairs, to take off the large and incredible blanket of silence held over the Protestant aspect of the case of violation of essential human rights." It urges that through diplomatic channels and through the United Nations "the voice of the Dominion be raised in clear language on behalf of the spiritual kinfolk of Canadian Protestants."

This paper adds its voice to that of Toronto Centre Presbytery and urges the Hon. Lester Pearson to face this situation with the same courage and vigour he has dealt with other issues.

SERVES US RIGHT

The *Toronto Daily Star* has rapped the knuckles of The United Church of Canada, and we deserved it. It is hoped the reprimand will be heeded. The Toronto paper quoted with approval a statement on the observance of Christmas issued by the Board of Evangelism and Social Service. It calls the attention of its readers to the phrase in the release which says "social drinking should be reduced to a minimum" and then comments:

"But the advice to reduce social drinking 'to a minimum' would have been otherwise worded in old Methodist days. The warning would then have been to eliminate it altogether. And better so."

We are sorry for the necessity of the reprimand, but are encouraged by it. When a secular paper says in effect, the United Church should tell her members not to drink rather than "to reduce social drinking to a minimum," it is time the Church reviewed the whole attitude towards the drinking of intoxicating liquor by her members and adherents.

WISE MEN

In pageant, oratorio and carol the story of the birth of our Saviour will be told and retold at this season of the year. The shepherds on the hillside, the angels in the sky, the Babe in the manger, the Wise Men on the road will be described through sermon, radio and television. In keeping with national custom and tradition, Christmas day will be celebrated, Santa Claus welcomed, gifts given and received, wherever the name of Christ is known. In all this the child is the centre of interest and affection. Christmas is the children's day.

It is significant that the mystery and the glory of the Advent have survived in a matter-of-fact world. It would be an irreparable loss should the appearance of the angelic choir and the mysterious visit of St. Nicholas be torn from our Christian festivities. Nevertheless these are the incidentals. The vital heart of the matter is that Jesus was "born of woman," grew as children grow, and "increased in wisdom and stature, and in favour with God and man."

It was as a man that He declared His Gospel of the Kingdom, a Kingdom of love, brotherhood and goodwill which could onl be achieved by suffering, sacrifice and service How different to the belief in armed migh which dominated the national policy of Hi day. How different from a similar trust i airplanes, tanks and rockets today.

The Wise Men saw the star and followe it until it brought them to Christ. In th light of two thousand years of history th wise have always been those who in spit of the alluring attractiveness of wealt power and position have followed the star Bethlehem.

It is not easy in a world of power politic and clashing ideologies to hold one's fait in the power of gentleness and love, but th wise men and women keep on in hope an confidence that the end of the trail will brin them to the Kingdom of Peace on Eart Good Will among men.

WHY NOT?

The *Alliston* (Ontario) *Herald* ha addressed an open letter to Prime Ministe St. Laurent. The concluding paragraph as follows: "We have surplus food which w cannot possibly dispose of in normal way People are dying because they have no foo to eat. It is our Christian duty to give the food for lack of which they are dying. pray that you may be compelled by you own sense of Christian duty to allow Canad to feed the starving with surplus food."

The *Herald* says editorially, "No doul the idea is filled with political, socia financial, technological and internation problems that will require considerab study. Fortunately that is not your or m problem. That is the Government's probler If the Canadian people desire this to happe all they have to do is tell the Governmen It is the Government's job to work out t details. We are paying them to do that."

The United States is doing this very thin One day in November the Churches America sent 37,000 baby chicks to Egyp They will be divided among 27,000 familie When grown they will be twice the size Egyptian hens and lay twice as many egg These were sent by "The Heifer Project

If the Churches of the United States ca send to needy nations, heifers, goats ar baby chicks, why cannot Canadians ser wheat, of which we have an embarrassir surplus?

If our readers are interested in this ar want to do something about it, they can g copies of the open letter to sign by writir the *Alliston Herald*, Alliston, Ontario.

Greetings

We wish for all our readers, friends, advertisers, staff, correspondents and writers

A Very Merry Christmas

JESUS CHRIST IS BORN: History's Greatest Event

What Would Happen If His Spirit Dominated the World?

R. E. GOSSE, Long Branch, Ontario

The birth of Christ is the greatest event of history. So we believe and so we declare. As one writer says, Christ's coming lifted empires off their hinges and turned the stream of centuries out of its course. We believe that in Christ, God has done all He can do to lift us to a nobler life. Christ is the Alpha and Omega of God's redemptive work. There is nothing left for man to ask of God. Christ became what we are that we might become what He is. Christ was born that man might be born of God.

These sentences are so easy to write. They flow by habit from our lips. But what difference does Christ's birth make to us? Christmas can be truly celebrated only as Christ is born anew in us. Merely to make a big hullabaloo is not to celebrate the birth of Christ, but to treat it as irrelevant to or an antiquated strand in the pattern of our modern life. It might, therefore, be pertinent to ask what would happen to us if the spirit of Christ became dominant in our world?

If Christ were born anew in us it would change the ground-swell of the world. The forces of darkness, the demonic power in man's life, would be held in check. The nations would no longer substitute superficial political advantage for Christian strategy, or shape their policies on the unethical principle that the end justifies the means. In the name of human freedom and democracy we would not link hands with tyranny ostensibly to combat oppression. "For what partnership have righteousness and iniquity?" We would be jolted out of our easy-going sentimentalism of identifying our way of life with the Kingdom of God, of being satisfied with "vestigial" Christianity or of making Christianity a "patriotic tribalism" or a sort of frame to hold the pattern of our selfishness and racial and national pride. We would no longer be content with living on the street level of life or of rendering to Cæsar the things that are God's. Christianity would become a thing of judgment, a call to righteousness, a stern denial of ourselves. Taking the Christian name would not mean merely that we aim at being decent citizens, but servants of the living God. Not what the world expects of us, but what God demands of us would be supremely important. What is regarded as "socially approved," "politically expedient," "military necessity," would be called in question. Men would regard their various vocations as a call of God to self-realization and service in His Kingdom. We would produce not for injury or destruction but for human welfare. To win by another's loss we would despise. Profit for self-aggrandisement would be beneath us. To help the helpless, to open prison doors to the handicapped, to share with the unfortunate, would be our delight.

What We Would Do

In our Churches we would not allow ourselves to hide in the great mass of men, look at life like people looking in a glass, and then go our way to find emotion cooling off; but we would face Christ's challenge steadily and give up ourselves to his service. Fear would go, and loyalty to the will of God become the burning focus of endeavour.

Our charity would become a passion for the multitude, not a mere accidental hand-out. We'd feel with men, not merely for them. We would no longer, like Bunyan's Pilgrims, find ourselves sleeping at the foot of the Cross, but like Assisi we would bear the stigmata in our souls and allow the love of God to burn its way through our consecration.

We would live by the law of love, for love is of God, and loving our neighbour as ourselves means fulfilling the law. We would not seek for ourselves what we deny to our fellowmen. Communism talks of a classless society. It is a good ideal; but only the spirit of Christ can produce a classless society, for only love of man for man can create true brotherhood. Men can never be truly brothers outside of Christ. We would stop putting the cart before the horse. We would seek first the Kingdom of God, and from that would flow honesty and justice and the healing of the nations. We'd think of men not as enemies or potential enemies but as potential children of God.

We would believe more in the possibility of co-operation, and by our very living we'd create the atmosphere of confidence. Nations are loath to act in terms of conciliation. Almost every move today tends to create bitterness and enmity. If Christ were dominant, nations would act in terms of good will, seek to mollify the hot tensions of the world and to break through the iron curtains of suspicion and mistrust. We would see clearly that war is a dead-end in human relations, that God wants us not to arm together for death but to learn to live together for life. Instead of boasting of our great strength we'd feed the hungry and clothe the naked. In Canada we wouldn't be at a loss to know how to dispose of our 500 million bushels of surplus wheat while millions go to bed hungry every night.

There would be no children of the Atom bomb if Christ were born in the hearts of the people and in the councils of the world. Perhaps the greatest stumbling block to peace in our world is the complacency of those who call themselves Christian. Dr. W. Norman Pittenger recently said that only about five per cent. of the 70 or 80 million Christians of America have some real grasp of what their faith means. We would not look for security behind stock-piles of H-bombs, but taking the advice of Isaiah offered his people threatened by the might of Assyria, we'd put more reliance on the righteousness of God. Armaments would be decreased, swords beaten into ploughshares, and bread would become a more effective weapon than bullets. We'd no longer use Communism as an alibi for neglecting to obey the will of God.

Christ was born. Can He be born afresh in us and our world? With man it is impossible, but not with God.

Photo by the Editor

Coming from Church on Christmas Morning.

PETER'S PRESCRIPTION

JAMES FAULDS, Portsmouth, Ontario

In Five Capsules

(5) Love

Peter's prescription for a Christian tonic includes faith, to which must be added virtue, then knowledge "and self-control, patience, and finally love."

How can we, who are weak and erring persons, supply this great quality? The answer would seem to be twofold.

First, we may open our minds and hearts more and more to that revelation of God's love which is given to us in the gospel. "There is no fear in love," wrote the apostle John, "but perfect love casteth out fear." The context shows that the fear in question is that of Divine judgment. As the amazing redemptive love of God, revealed to us in Jesus Christ, penetrates and possesses our minds and hearts, we find that our fear of Divine judgment is being replaced by the reverence and confidence of God's believing children.

Again, the lives of persons who believe in Jesus Christ are channels through which God's love may flow freely into other lives. The greatness of God's love, flowing through the Christian community and yearning over the whole world, is indeed beyond our full knowledge, but it is not beyond our thankful and joyful co-operation. "Faith works by love," wrote the apostle Paul.

Through the cleansing and quickening power of the Holy Spirit, and in fellowship with the family of faith throughout the world, we may grow in the experience of Divine love, and in the expression of it to our fellow-men.

IS CHRIST IN OUR CHRISTMAS?

W. T. W. JOHNSTON, Red Head, N.B.

Once more we turn our thoughts to Christmas and begin preparations for its observance. From morn until night the radio will do its part in the advertising of Christmas goods. Christmas music, both sacred and secular, will be on the air weeks before we are in the mood for it. Retail stores will be putting up elaborate decorations; goods will be displayed in seasonable wrappings, and Santa Claus will be in one hundred places at once. You will meet your neighbour on the street and greet him with the usual question for this time of year.

"Have you done any Christmas shopping?"

He lets out a long sigh and replies: "No! Haven't started to think about it yet."

The mails will be heavy with literature offering reduced rates in magazines, provided you order before Christmas. Mail-order houses already have special catalogues in our homes; transportation companies will have special travel rates; families will be telling one another what they want and what they need; trees will be cut by the millions and shipped all over the country to hold the gifts that will be bought at Christmas.

Our homes will be a bustle of activity with the making of the Christmas cake and all the other good things to eat. We will hear the snap of nut-shells as they are crushed between the crackers, and dishes of candy will be sitting around so that everyone may help themselves whenever they wish. Then, a day or two before Christmas day, the turkey will be brought home. We probably set our minds on a seven or ten-pound bird, but that fifteen pounder looked nicer, and we were tempted by the extra weight with visions of it on the platter ready to carve. This all goes to make up Christmas.

Childhood Recollections

As a child, my recollections of Christmas were one of heavenly elation. I walked on air for several weeks before, and when Christmas night came I was far down in the dumps. Christmas was over, and it seemed that an eternity of time would have to pass before it would come again. As we grow older, this "up to the heights and down to the depths" feeling seems to be replaced with another sensation—one of casualness and matter of fact attitude. Our thoughts turn to more practical and down to earth things and we look upon Christmas in a more solemn light. We question this and question that. We discern the good and criticize the bad; but with it all we must not lose too much of the child's fairy-dream of Christmas. The adult must keep his perspective right by accepting a world of imperfection as well as that of idealism.

What are the shades of black and white that colour the patterns of Christmas? For instance, why do we give gifts at Christmas?

In the forefront of all this activity there is a figure known to every man and woman, boy and girl. He is dressed in a red suit trimmed with white fur, and usually drives a team of eight reindeer. Santa Claus is the choice and master spirit of the season, the personality that for a time pushes into the background everyone else. He reigns supreme in the hearts of those who believe in him.

The answer to our question may seem readily discernible on the surface, but with a little thought we can see that it goes deeper into human motives. Some do it because they are afraid the other parties may do it also. One must avoid embarrassment, of course. Some send gifts because they have been carried away with the spirit of the season. It is the thing to do—everybody does it! Then there are those who automatically exchange gifts to be a good fellow and keep in with the clique.

We must agree that these motives are not good, and if we are guilty of practising them, we should try and do better. So, if the minority are in the wrong, what about the majority who are assumed to be in the right?

Fundamentally, most of us gi gifts within the circle of o families and friends, because w have a very high regard for the It is our outward expression inward thoughts and desire When we do this, we are imitatin one of the attributes of Christ. H gives us everything—even etern life.

Then again, Christmas would spoiled if we did not think abo the unfortunate ones at this tin of year. We would be selfi indeed if they were to be pass by on the other side. No doub some will be forgotten, but gre sums of money will be collect by agencies and generous-heart souls to see that, in some sma measure, everyone known to the will share in Christmas.

What Is Christmas?

But there is more to Christm than all these things — all th round of gifts, festivity and San Claus.

Christmas is supposed to be t anniversary of the birth of Jesu Furthermore, Christmas is su posed to be a happy time of ye when we consider this suprem gift of God. If gifts, social gathe ings, the renewal of relationshi and the festive board enhanc this happiness, by all means let have them, providing there is over-indulgence and abuse. Let be ever cautious and put "fir things first," by remembering th Jesus' birth supersedes San Claus; for human nature has tendency to go overboard in thin that please the senses, instead looking to eternal values.

In spite of all the worldline that may go on around us, t Church and its influence on t business world has retained mu of the true meaning of Christma The greeting card business significant in this respect. A gre bulk of the cards portray t religious angle. We have scenes people on their way to Churc shepherds watching the star in t east, wise men at Bethlehem a the shepherds on the hills. W even lay aside the strictly religio cards for those friends who a thought to be more pious than t general run of folk.

We must also note, that broa casting stations endeavour to gi us the best in sacred music, pla and other features, emphasizi the Christmas theme. It is good know that we have not entire forgotten what took place tw thousand years ago.

Considering all the uses a abuses we have made of this gre anniversary, how do we all sta in the face of things? Is the enough Christ in our Christma Probably not enough, but t results are encouraging, especial in the face of world conditio When we think of all the countri in the world whose peoples a denied the happiness and joy Christmas, then, do we not gi thanks to God for His unspeakab gift. In imagination do we n stand on the hills of Bethlehe and hear the Angels sing: "Pea on earth and good will towar men"?

"Our homes—a bustle of activity."

Putting Christ Into Christmas

REV. J. R. MUTCHMOR, Secretary, Board of Evangelism and Social Service

The long continued high pressure drive to commercialize Christmas has begun to lag. Those who have produced it have overshot their objective. The public out of a sense both of disgust and decency is reacting against the big dollar sign on the day of our Saviour's birth. There is a wistful longing in men's hearts for an old-fashioned Christlike Christmas.

There are many evidences of this welcome change in the public attitude. The sale of Christmas cards with religious texts and themes is mounting. Radio programmes of the simpler and more scriptural variety are increasing in number. Some communities now provide nativity scenes in centrally located public places.

The Christian Church is both concerned and aroused. Ministers and Church members are now determined to do all in their power to accentuate the positive and beautiful truths concerning the time when all persons of good-will thank God for the Gift of His Son.

With the beginning of the Advent season, every United Church member and family should plan to make Christmas 1953 a truly Christlike occasion. Failure to do so will have pagan and terrible results. Unless Church people give a good lead now, the long week-end from Thursday, Christmas Eve, December 24th, to the following Monday, the 29th, will be a season of ostentation, waste, gluttony and drunkenness.

The time to plan for a Christlike Christmas is now. There should be a start with preparations for Christmas music in home and Church. Christmas greeting cards with religious messages should be bought and mailed. Families in good circumstances should plan to help unfortunate families. Canada as a nation should send large gifts of wheat as Christmas presents, to needy countries and famine devastated areas.

Church members should resolve to reduce and eliminate both drinking and drunkenness. In spite of the gaudy advertisements and other inducements of brewers and distillers, Canadians should put Christ first and plan a joyous and sober Christmas. A pagan carousal—a high rate of fatal and crippling accidents — a spate of brawlings, woundings, and even murders—these must be avoided.

The call to Church folk is to put Christ into Christmas and thus drive out the evils of extravagance, waste, gluttony and carousing. Let the long week-end from the Thursday Christmas Eve to the following Monday, be a joyous and happy time—a Christlike Christmas Season.

PRAISE HIS NAME IN ALL THE EARTH

MARJORIE STEDMAN, Porcupine Plains, Sask.

"You shall call his name Jesus, for he will save his people from their sins."
"His name shall be called Emmanuel . . . God with us."

IN the years just preceding the Nativity it is very unlikely that a shuddering sense of sin haunted "Medes and Elamites and residents of Mesopotamia. . . . Pontus and Asia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, . . . Cretans and Arabians." But short acquaintance with any individual among them no doubt would soon have revealed their impression that something was missing from their lives.

Rome provided peace by force. Greek and Egyptian mystery religions offered salvation of a sort, but none of them could have satisfied the ache of loneliness in a teeming world, or given satisfactory answers to man's age-long questions . . . "Why am I here?" "What does life mean?" "Is death the end?" "Why do I and my loved ones suffer?" "Doesn't God care?"

And then . . .
"How silently, how silently
The wondrous Gift is given!"

On a still night God's final Answer came. Tiberius Cæsar and Pontus Pilate slept. All the earth slept. But God was awake. Within thirty-three years the earth began to ring with the proclamation of "Emmanuel . . . God with us!"

Even before His crucifixion, when Jesus "entered Jerusalem, all the city was stirred." Judas' treachery; the common folks' extravagant hopes of an earthly Utopia; James' and John's dreams of unheard-of honours; Caiaphas' and Annas' violent hatred; some women's sentimental regard; Mary's deep trust; the delight of the children and the thoughtless shouts of the crowd give hints of the stirring in Jerusalem that last week of Jesus' life. "Who IS this?" they said. The eleven knew, and probably a small circle of others. Something about Jesus' bearing, His authority, His perfect sinlessness filled them with an awe-struck certainty that this human Friend who went about with them was truly the Son of God.

"Lullay, thou little tiny Child" sings the Coventry Carol.

Tiberius Cæsar and Pontus Pilate slept too soundly to hear the lullabies of a humble handmaid of the Lord. But the Roman world, and all the world since, has had to reckon with the Child "set for the fall and rising of many." Just thirty-three years later, the "Medes and Elamites and residents of Mesopotamia . . . Pontus and Asia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, . . . Cretans and Arabians" were hearing of "the mighty works of God." On Christmas Eve His praise will circle the earth.

But not all the earth will join the praise. All too many millions will be wrapped in blankets of self-sufficiency. Too many millions more will shiver bitterly in hovels and cry the age-long cry, "Doesn't God CARE?"

For one night a manger, and for another day a Cross held God's Answer. Today His Spirit is abroad in the earth, embodied in His living Church. Today His Spirit is stirring the whole earth. Wherever His Church is alive, it is "set for the rise and fall of many." In the name of Jesus Christ it stands in uncompromising loyalty to God; willing, if necessary, to hate life itself for His sake. Wherever the Church is actively at work, it is used to lift individuals and situations from degradation to dignity. The Church is standing in unfaltering opposition to all secular societies organized on other foundations than praise of the name of Jesus. It is working out the complex relationships of Church and State, bringing Christ's Spirit to bear on the refashioning of society, for instance, in Europe today. In many places the Church has been baptized in the fire of persecution, and is emerging, purged of bitter things.

Wherever these things are occurring, God's Answer is being offered again for the world's seething, moving need.

Wherever among men these things are not occurring, there is some state of ignorance or sin.

"Lullay, Thou little tiny Child!"

"You shall call his name Jesus, for he will save his people from their sins."

Let us Sing Carols at Christmas.

Worldly Thoughts At Christmas

N. BRUCE McLEOD
Union Theological Seminary, New York

Someone has said that we are intended to love people and use things, and that all our trouble and confusion arises because we tend to love things and use people. Certainly modern advertising would bear this out. In every magazine and newspaper we can see people—more or less famous, more or less clothed—acting as "adjectives" to the "nouns" that occupy the central position in the advertisements. These persons are used in this supplementary secondary fashion just to increase our love for a thing, be it refrigerator, soap, or book.

Christmas time, ironically enough, brings on this tendency with increased force every year. Indeed, "things" become so important that loan companies report January is their busiest month of the year as people pay up for their Christmas excesses. But it is not merely seasonal, it is an age-long disorder. "All we need is a new TV set like everybody else has." "All we need is a little more money and then we'll be happy." "All we need are cushions for the pews in our Church and gowns for the choir." "All we need is a bigger bomb than they have . . ." So shrilly scream the high-pitched voices of our time, clamoring for more and better and bigger things.

In this atmosphere it is not surprising at all to hear persons referred to as "hands," "cases," and "cogs." Nor is it surprising to find businessmen who are more interested in making a good deal for the sake of "things," than in standing firm for the sake of a Person; ministers who are more interested in holding a full congregation for the sake of the record book, than in preaching the full Gospel for the sake of the Lord; high school students who are more interested in maintaining the exclusiveness of a clique for their own pleasure, than in the reactions of a rejected newcomer who doesn't wear the right clothes. "The world is too much with us; late and soon, Getting and spending, we lay waste our powers"; cried Wordsworth. And as the world careens crazily on from awful discovery to clever invention to ingenious theory, the number and attraction of available "things" become gigantic, unmanageable, even terrifying. Day by day the task of loving people and using things become more difficult.

Although the Church is by no means immune from "the contagion of the world's slow stain," yet she proclaims and professes the only answer to the problem.

(*Continued on page* 18)

Two Young Adult Rallies Held

One hundred and twenty-five Young Adults from Calgary United Churches met recently in the new hall of South Calgary Church for the Annual Rally of the Calgary Young Adult Council, under the chairmanship of John and Mary Brown, president of the Calgary Young Adult Council.

An interesting and informative programme, prepared under the convenership of Peggy and Gordon Ferguson of the South Calgary Couples' Club, was presented.

John Brown, President, pointed out that the activities which the Council undertakes were once again very successful. Among its many projects, the Council each year directs the arrangements for a city-wide United Church New Year's Eve Frolic, A Marriage Clinic, a major project at Kasota Beach summer camp, and the Fall Rally.

In giving greetings from the Alberta Conference, Margaret Reinders discussed the important issues brought forth at the meeting of the four Western Provinces at Fort Qu'Appelle. The counsel to young parents on the Christian Family Life Programme was suggested as a worthwhile study to be carried out in our own Churches.

Many members attending the Rally were surprised to see themselves in coloured films when Rev. and Mrs. H. R. Ross presented pictures of Kasota Beach Family Camp.

Following the report of the nominating committee, the gathering adjourned to the nave of the Church, where Rev. D. K. Walker of West Calgary Church conducted a devotional period and installed the newly-appointed officers. The Presidents are Cornelius and Irene Vanderputten.

Dr. David Forsyth, Secretary of the Board of Christian Education, was present and addressed the Rally.

In Winnipeg

The Young Adult Rally took place in King Memorial Church, Winnipeg, Manitoba, October 10th, where altogether there were nine Churches represented. The evening got off to a fine start, when a couple of get-acquainted games were introduced, followed by a lively sing-song, words of welcome, report of the nominating committee, and a report from Margaret Wilson on the National Young Adult Conference, which took place in August at Five Oaks.

Discussion groups were formed and at four short sessions suggested:

1. The purpose of a Young Adult Fellowship should be Christian Fellowship as expressed in a personal relationship with Christ, and service for others.

2. In organizing, the full co-operation of the minister is needed, the purpose must always be foremost, and every effort made to meet the local situation.

YOUNG ADULTS

Photo by Fred Austin

Winnipeg Young Adult Council is shown above. Standing are Howard Elliott, past President of Young Adult Council; Jim MacKay, Chairman Young Adult Work, Manitoba Conference. Seated, left to right: Bill Quillams, Vice-President Young Adult Council; Irene Stevens, Secretary; Margaret Wilson, representative; Bill Wilson, President; Elsie MacKay, rep.; Dorothy McMillan, rep.

3. Programmes should allow for members' planning and participation, be related to a definite aim, and come out of the needs of the local group.

4. Active fellowship should encourage senior Y.P.U.'s to graduate into Y.A., entertain or visit prospective groups, and help the counsellors.

The highlight of the evening came when the Rev. Frank Fidler, Associate Secretary, Board of Christian Education, gathered up the threads of the discussion groups, and wove them into a pattern that made the Young Adult Fellowship complete, in its relationship to the Christian Life and to the Church.

A New Year's Eve Watchnight Service

HAZEL DE GUERRE WOOD

QUIET MUSIC

(Unseen soloist, duet or quartette, very softly) Hymnary 311, "O Love That Wilt Not Let Me Go!"

LEADER

God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy and shall break
In blessing on your head.

Judge not the Lord by feeble sense
But trust Him for His grace,
Behind a frowning providence
He hides a smiling face.

PRAYER

HYMN 340, "Lift Up Your Hearts."

SCRIPTURE, Micah 4: 2-4, Revelation 21: 1-5, ". . . all things new."

MEDITATION

From a well-known fairy tale of our English childhood there comes the legend of the King who lived in a plain house. Once he had lived in a magic palace of great beauty. This, however, had been destroyed in an earthquake, and he did not want a new palace because the old one had been built from music, and that was what had made it so unbelievably beautiful. The people knew perfectly well that the King ought to have a palace, so one by one they invited all the musicians of the kingdom to come and play, hoping the walls might begin to rise up as before. But, although each man outdid himself in brilliance and skill, nothing whatever happened. Then a little lame boy stepped forward and suggested that maybe if they all played something together the walls would rise. They laughed him to scorn! What?—Play something for which no one could ever get solo credit? Not they! But the little boy was wise as only a little child can be. With another small lad, he began to blow through a home-made wooden whistle the National Anthem. It was so familiar that all the people found themselves humming it softly, and suddenly the musicians seized their harps and lyres and flutes and trumpets to join in also, until such a glorious harmony was achieved, that lo, the palace walls began to rise.

That was the only way the King could ever have his palace again: each person forgetting his own importance to create a larger national beauty—a house not made with hands.

HYMN 401, verses 3, 4, and 5.

New Editors Appointed

At a recent meeting of the National Young Adult Sub-Committee, Bert and Hazel Wood were appointed Editors of the Young Adult Page of **The Observer,** effective with the January 15, 194[illegible] issue. They will be assisted by an Editorial Committee composed of Stan and Cicely Drysdale, Sam and Jean Hollingsworth, and Rev. Frank Fidler (ex-officio).

Bert and Hazel Wood assume their new duties with a most extensive background of Young People's and Young Adult work. They were very active on the executives of Oshawa Presbytery, Bay of Quinte Conference, and the National Young People's Unions. Bert and Hazel helped to organize High Park Couples' Club, Toronto, one of the oldest groups in that city, and were also instrumental in forming the Toronto Young Adult Council. Both have since served on the National Young Adult Sub-Committee for several years. Bert is currently a vice-chairman of the committee, and Hazel was chairman of the committee that produced the official handbook, "Young Adults in the Church."

Until recently, Bert and Hazel Wood lived in Owen Sound, but have now moved to Guelph, Ont., where they may be reached at [illegible] Oakwood Avenue.

The members of the Editorial Committee, Stan and Cicely Drysdale, Jean and Sam Hollingsworth, have also had considerable experience in Young Adult work. Stan and Cicely are president and Sam and Jean are past-presidents of the Toronto Young Adult Council. Currently, Sam Hollingsworth is a Vice-Chairman, and Cicely Drysdale is Minute Secretary of the National Young Adult Sub-Committee.

Programme Notes

A THEME (for January)

"Christians on the Job"

The Young Adult Group of [illegible] South Church in Boston, Massachusetts sponsored a congregation-wide Vocational Institute which made a profound impression on the whole community. The objective was to help men and women look at their present occupation, whatever it might be, in a new light and to consider it as a Christian calling or vocation. The programme was spread over eight days and concentrated on several types of occupation. A full report may be secured for the guidance of other groups from George Graham, Old South Church, Copley Square, Boston, Mass.

A SUGGESTION

Have you developed worship services that really help the members of your group to experience the presence of God together? T[illegible]

(*Continued on page* 20)

The Wonder of It All

Who can say when new life is orn? We name the hour of our rth, or mark the moment of the anger, full of wonder, always. ut the pause of the pendulum hich men call birth is a fragment the course. The arc is vast, the rthest sweep of it beyond our me-torn world. That other pause the pendulum is an event of a arger Realm.

Who can say when Love is orn? The winter-time of the soul ay be the preparation time. here is no such thing as a barren irit. That is a contradiction. here is the waiting spirit, awaiting the look, the word, the touch, e invitation, the promise of ulfilment.

Who can say when the Son of od is born? Earth's winter-time eems all the ages before Bethehem night, but was it so? Was hrist in infancy not born in he human heart whenever men eplaced cruelty with kindliness, njustice with righteousness, meaness with mercy, and indifference vith compassion.

The fullness of the glory of God nay have been hid in that winterime of the world, but who would ay that some star-gleam of it was ot in the shining vision of every alley exalted, every mountain nade low, the crooked made traight, the rough places plain, nd the glory of the Lord revealed or all flesh to see it together.

Some say the fields were white vith snow that Holy Night in Bethlehem town.

Does God always move in quietness His wonders to perform?

From that small town and winterset has come eternal April for the pilgrim soul.

Great hopes were born that night, and great deeds that were to change this world from the heart-side out.

The Word became flesh that winter, came to abide with us, full of grace and truth, came softly as falling snowflakes on a windless evening.

Thus silently—how silently!—the wondrous gift is given. So God imparts to human hearts the blessings of His heaven. No ear may hear His coming; but in this world of sin, where meek souls will receive Him, still the dear Christ enters in.

So Hallowed and So Gracious

This year we will find some time for solitude again, some few moments to be alone and let Christmas-eve therapy work its restorative over the noisiness of the times.

The stars are a never-failing soul-salve, or if they are hidden there is peculiar excitement in gazing up into the myriad snowflakes which seem to fall directly toward one.

This is the midnight of a message. It came from on high, but it came to the lowly.

A message of peace on earth makes for pause: Lord, am I numbered among men of goodwill?

This is the midnight of the manger. Joseph, Mary, the Infant. O God! such quiet ways.

And Shakespeare's quaint lines whispered atop Hamlet's sombre castle will come to mind again to speak the "magic" of Christmas season:

And then, they say, no spirit dare stir abroad;
The nights are wholesome; then no planets strike,
No fairy takes, nor witch hath power to charm;
So hallow'd and so gracious is the time.

Christmas Prayer

God, God, that our wise men tonight
Would leave their empires and their thrones
And follow one clear star across
The desert land, the cobble stones,
The frosted stubble, there to find
Beneath that strange and dazzling glow,
The little Christ. —Ah, should they kneel
Together there, I know, I know
The old, old enmities would cease,
There would be universal peace.

God, God, that Presidents and Kings
Would take the same high, lighted road,
Joined in an earnest search for One
Who came to share their heavy load,
The burdens that they bear would lift.
The travellers down sea and land
Would reach across a manger bed
To clasp each other by the hand.
God, may the Magi of our day
Find Thee upon their common way.

—Grace Noll Crowell.

DEVOTIONS

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." *Romans 5: 1, 2.*

So Came Light

Light looked down and beheld darkness.
"Thither will I go," said light.
Peace looked down and beheld war.
"Thither will I go," said peace.
Love looked down and beheld hatred.
"Thither will I go," said love.
So came light and shone.
So came peace and gave rest.
So came love and brought life.

—Laurence Housman.

Love in Visible Vestments

On Christmas Eve love is clothed with visible vestments, with gifts and written words, with holly wreaths and flowers and candles. The love that through the year is silenced by "busyness" is expressed in terms of tangible beauty. Christmas Eve is the Ceremonial of Gifts, of gifts that are given to explain something which the heart cannot say.

As I watch the Christmas candles burn, I see in them a symbol of the Great Love which dipped a lustrous spirit into human form that the world in its darkness might be illumined and made beautiful.—*Abbie Graham.*

Behold and Believe

Listen then, listen I pray you and behold my story.
Let its glorious truth be graven upon your heart so firmly
That ever and ever until the last day it will ne'er depart from you.
Listen, behold, but above all believe.
Believe in him whom I sing.
Trust him, love him and adore him
For in him is your only salvation.
Let hearts and minds and voices be bowed before him
Let prayer rise up unceasing
And may his Holy Spirit enter in
To dwell with you forever.

—E. S. Brown.

Peter Gordon White

"Quiet! Please"

A Christmas Story by Lilian Vaux MacKinnon, Edmonton

The refrigerator stopped its vibration, and quiet settled over the kitchen. Outside, the December night was still. Julia Grant drew a deep sigh, stretching her arms across the white table-top. She had not realized how noise had worn her down.

This, she thought, this sudden stillness, is the relief I need in my own life, which is nothing but one mad rush. I can hardly bear the clatter of the streets, the chatter of the students, the telephone, the bells in the classrooms. Even the dryer at the hairdresser's today made me nervous.

She piled up her Christmas cards and pulled the box of stamps across the table. There's something in being a bachelor girl, she thought. I actually can find quiet at home. Of course I do like young people, even their high voices, excited as they are at this season of the year. But I'm so glad that school is closed for two whole weeks.

Drowsily, she talked to herself. "I only wish there were sleigh-bells now. Those are cheerful noises. So are rustling tissue paper and crackling grate-fires. And I love the practising of carols, no matter how often they go over the old words—'Before the paling of the stars before the winter morn.' People sing carols with such fervour; half a song, half a prayer. But, oh, the clamour of the classroom, of the corridors, of that whole big school!"

She put her head down on her outstretched arms, reviewing the scene of that afternoon. She had tried so hard to preserve decorum in a turbulent High School, legacy of a former Principal whose successor was striving to inculcate a higher standard of conduct.

During all his first Autumn term she had stood by him—"John Hielan' man" they called him — her form an example of good behaviour. And now, **this**!

"I wouldn't have thought it of Emily Herbert," she whispered to herself. "I used to say that she **rested** me in the classroom. I thought her utterly dependable."

Mentally she rehearsed the scene as she had retailed it, walking home with two of the lady teachers.

"I said 'Emily Herbert will you translate the first paragraph?'"

"'I haven't my book here this afternoon,' she answered."

"You have no book? Why not? You are the fourth student who has given exactly the same reply. I expected you, at least, to be prepared. Now I am beginning to suspect a concerted plan. Why have you not your French text?"

"'I left it at home on purpose, Miss Grant'."

At this audacity a gasp of amazement had come from the teacher on her right, "What did you say to **that**?"

"I asked her why, and she answered quite calmly, 'Because it was the last day of term and we were sick of French and I suggested that we leave our texts behind.' So, of course, I had to send her down to the Principal's office."

"Poor John Hielan' man!" had breathed the teacher on her left.

"Yes, indeed," the other listener had conceded. "He has had his own troubles, at home as well as at school. It's altogether too bad! Did you hear about the scrap in the Middle Form?"

"Oh let her finish about Emily Herbert," the second teacher had protested. "So you sent her down?"

"Yes, though at first I hardly believed her, so I despatched that Irish Molly as well, for she's always plotting something. I gave the class an imposition, followed the girls, and waited beside the office. Suddenly out burst my young Hibernian. 'The Principal cleared me,' she announced belligerently. 'You thought I began it, Miss Grant, but I never did. Emily Herbert owned up.' I sent her back to the classroom. Then the Principal came out. How ever he knew I was there!"

A respectful silence had attended the introduction of this dramatic moment. They pictured the silent corridors, the hum of classrooms dulled behind shut doors. They visualized their colabourer, Julia Grant, standing, waiting. They heard the Principal closing the door upon the quaking pupil and coming to receive an explanation of class mismanagement and insubordination. They longed for details.

"You must have felt particularly low," the youngest teacher had hazarded. "And he would look so hurt and yet so Scottish and dignified." She had paused, turning her pretty head to scan the older face.

"And after all his pride in his new honour system," the second, breezier, young woman had broken in.

"Poor Principal, so sad since his sister left him, so lonely!" the other had ejaculated. "He seems absolutely lost."

"Oh, I don't know about that," the breezy one had interjected. "I think he is beginning to find himself. He has never been allowed even to look at a woman. Think of all those wasted years."

Julia Grant, at home now in her quiet kitchen, was recalling the conversation. They had been burning with curiosity, those two. What had the Principal said to her? What had she replied? How had she been able to explain why she had lost her hold on her students? Just how abject did she feel? They must be secretly gloating over her situation.

"For silence after grievous things is good." She spoke the words softly, for her nerves were tingling.

No, she had not satisfied the Could she ever have describ how he had looked to her—ta strong, with crisp, grey hair a eyes deep-smiling behind tho mystery-provoking glasses? how gently he had piloted h into that sunny, book-lined roo which she had always loved, a had closed the door on her a Emily?

Of the conversation they h had, teacher and pupil, her me ory hardly served her, so fix had been her thoughts on the m outside. They had come to understanding quite simply, f she had always liked the girl, an being so repentant, her lapse w easily forgiven. But oh, how s longed to put herself right wi the Principal. This, she felt, s could never do. For, whatever thought he kept to himself. there was really no story to reta And all that she felt here, th

The Recovery of Christmas

DONALD MACLEOD, Princeton, N.J.

"Forgive us our Christmases, as we forgive those who Christmas against us." So prayed a little American lad on Christmas Eve. An interpolation, everyone will grant, in the faultless language of the Lord's Prayer, but it exposes a situation with which true Christians are becoming increasingly dissatisfied.

What a pity it is that the sacred festival of Christmas has been permitted to lapse into a commercial revue among so many people! It is tantamount to tragedy that so great a spiritual fact as Christmas should become "sicklied o'er with the pale cast" of commercialism and secular revelry. Jesus, who stood out so firmly against all superficial display, frivolity, and licence, is by-passed and people are beggared spiritually because they miss out on the wealth that he brings to the human soul.

What can we do, then, to recover the real Christmas this year?

We must recover, firstly, **the fact of Christmas.** Christmas is the "Mass-of-Christ." Commercial exploitation is a shabby addition to what was intended originally to be a festival of the spiritual life. Christmas is a time when, according to the ancient Collect, we are made glad "with the yearly remembrance of the birth of Thine only Son Jesus Christ." This means that the spirit of Jesus becomes real in a new and tremendous way in our lives. We celebrate, therefore, not a day, but a **fact**; not a calendar date, but a **Person.** And when everyone is born to this fact, our Christmas will become again a festival of the spiritual life in the heart of the human race everywhere.

We must recover, secondly, the Christmas **sentiment.** Experience shows that a nation's morals and other characteristics are reflected in the manner in which they observe their holidays. An individual's conception of Christmas can be gauged usually by the type of greeting card he sends. If the sentiment is focused upon and built around persons and the idea of Christmas as entertainment, then the greeting is merely a subtle form of propaganda against the real meaning of the event. Let us have done with pagan trimmings that have choked the holy sentiment of Christmas and let us place the Christ of Bethlehem proper perspective, so that o worship will have to do with fa and not with the vagaries of ficti and fancy.

Let us recover, thirdly, t Christmas **heart.** Charles Dicke once said, "I will honor Christm in my heart, and try to keep it the year." And here the gre novelist, to whom we owe so pr found a debt for **The Christm Carol,** lays his finger upon wh makes Merry Christmas **merry.** is the Christmas heart. This is t human heart at its very bes Everything is new, because we a new. There is no place for sel centeredness in the Christm heart. It has been pushed out a new spirit that has been bo within us, and the reality a quality of that spirit are measur by the strength of our resoluti to make our world reflect the fa of Christmas. "This is a rott world," one man growled another. "I could make a bett world myself." The other m smiled and said, "That's just wh we are here for. Let's do it!"

"Do you seek for kindness? Be kind.
Do you ask for truth? Be true
What you give of yourself, y find.
Your world is a reflex of you."

(*Continued on page 26*)

vening, was lonely misery. Even efore this distressing episode he ust have discounted her plodding, pedestrian self in favour of ese vivacious, young teachers, esh from university, and so parkling at staff parties. Their aiety made her fold up like a bud.

Yet even monotone as a ackground was better than this potlight of publicity. To be made he subject of chatter, of laughter, f wondering comment by the staff or her slip in discipline, or to e dubbed slave-driver by the tudents—it was galling! Holidays night be here but they held no leasant anticipation for her. Quiet she might have, as cessation rom noise, but no quiet of spirit. She wished Christmas were over and done with.

"And then there crept a little noiseless noise among the leaves,
Born of the very sigh that silence heaves."

The fragile beauty of the lines stole into her heart and rebuked her unworthy thoughts. Was her chagrin at this irritating occurrence to deprive her of the promised joy? Who was she to turn a deaf ear to the great overtones of the universe, the chorus of the Nativity, the oratorio of prophets, priests and kings? She, demanding silence, when all the heavens were telling? She, wishing "it" were over and done with, ready to bypass this most wonderful season of all the long year?

Swiftly she rose, in a wave of warm contrition. She must forget herself and carry out her usual, seasonal plans. She would make, as she had always done, boxes of candy for the little ones in the orphanage. Now, first, for the big, yellow mixing-bowl high on the shelf.

Crash! Down she came with a horrible thud, pieces of crockery about her, a wrenching pain in her right elbow! Then, only her whimpering groans disturbed the absolute stillness. Trying to move, a wave of sickness enveloped her. **Helpless!** The quietude she had craved was now unbearable.

No! There were sounds, blessed sounds of voices. Into the white kitchen came those two angelic teachers.

"We saw your light. We thought we heard a fall. Why, Julia Grant, you poor darling!"

There followed the call for the doctor, his examination and hospital arrangement, and out from the placid solitude into the whir-r of traffic sped the teacher's car, Julia's nerves deadened to the raucous street noises because of shock and pain. Pale among the cushions, she hardly noted the familiar intersections until the car rounded a corner and, under the street light, she saw the sign "Hospital Zone—Quiet Please!"

"We little thought we'd be making a call at this institution," said the breezy teacher, drawing up at the emergency entrance. "We were just coming around to give a lecture on how to be popular with students. But we'll defer it."

It was some time later that Julia Grant, lying inert, right arm in cast, received the doctor's edict —"Complete rest and quiet." And then came the nurse's comment, "I suppose that's the hardest thing for you to do—keep quiet. Well, I always wanted to nurse a teacher, just to make her take it easy for a change. It's a pity, though, about your Christmas holidays."

Strangely enough, that was of little concern. Of little or no concern, either, the noises of hospital life. The sedative quieted her nerves and lessened the consciousness of pain, but her thoughts were erratic. Snatches of prose and poetry ran through her mind. *Talent develops itself in solitude: character in the stream of life. Rest is not quitting the busy career. Rest is the fitting of self to its sphere. The invisible Dante still spoke to him with the voice of ten silent centuries. Quiet, please!*

In the morning she could think more consecutively and review her situation. Oh, she had been too punctilious, too exacting, both in relation to herself and to her students; pouncing on the brilliant Emily who had tried to season her heavy, mental diet with a spice of mischief!

This caesural pause came as a lesson. The tailor clothed, the teacher taught—that was it. She had begged for quiet. But only inward peace could bring that disregard of outward clamour. Think of the silences of Christmas,

she told herself: the mantle of snow, the dome of heaven, star-encrusted, the enchanted sleep of children, the thoughts of by-gone festivals. Think of the silence of absorption, concentrating on messages and gifts for others, of loving secrecy, of prayer, of resolute silence, lest utterance of anything unworthy should mar the blessed season.

She wakened from her reverie to find Emily Herbert tip-toeing in with the nurse. Emily had been deputed by the Senior Form to bring their flowers in person. "And, oh, Miss Grant, the Principal made me feel so ashamed talking of your kindness and devotion, and what a beautiful influence you had on the whole school. I'll never forget!"

These red and white carnations from her special students held the central place on her bureau and in her heart; at least until the day before Christmas.

It was then that a nurse brought in the Principal's bouquet and handed her his note. It read:

"Dear Sheila:

"May I use the Gaelic rendering of your name? I always think of you so. And will you let a lonely man spend part of Christmas with you, tomorrow afternoon?

"Your friend,
'John Hielan' man'."

So she lay with one of his roses beside her on the pillow. Something tender and wonderful was about to steal into her life like the faint fragrance of that flower. A lovely stillness fell upon her, for silence is the perfect herald of joy.

"Oh winds be calm and earth be mild,
And let the Heavens be sweet with light,
Hush every stir and sound; a Child
Comes to His mother's arms tonight."

THE DOORBELL RANG: A Yuletide Gesture

R. J. FRASER, Ottawa, Ont.

Packaged into capsule form is the story of a Yuletide gesture, that led to an attempted suicide. It was Christmas Eve, and the kindly little lady, from the Church around the corner, did the customary conventional seasonal thing. Paying him for his work, she graciously offered him a piece of her fruit cake — "from an old English family recipe"—and a nip of her favourite wine. To Gerry it was poison.

A First World War casualty, Gerry was an alcoholic. A casualty with no bayonet or bullet wounds, but with something spiritual shot out of him, he had drifted out to Canada. The "depression thirties" found him active in West coast gangdom, until he broke with them, and turned up on the streets of Ottawa. In his desperate hour of need, men we knew, who understood and cared, brought him face to face with God, and Gerry, humbled, surrendered. Then it was we met, another of these "unforgettable characters," when they brought him into the house, lacking collar and tie, but wearing a spotlessly clean shirt, and his face ashine with the Christ-promised hope of redemptive usefulness. He didn't talk much, that evening, nor at any time. But his quiet announcement spoke volumes. "I've got something now for the fellows like me who've been beaten to their knees." Our boys took to him, and so did the dog, Mickey, evidence of the wholesome and lovable something in a man, however badly scarred by life's previous battles. From then on, he frequented the house, obtained jobs, and was on the road of progressive restoration. He was in continuous need of understanding Christian fellowship. Aren't we all? Encountering him aimlessly wandering Sparks Street, my wife would suggest, "Here's the door key, Gerry. People are coming for tea, and I guess the floors need polishing. We'll be home soon, and, of course, you'll stay with us."

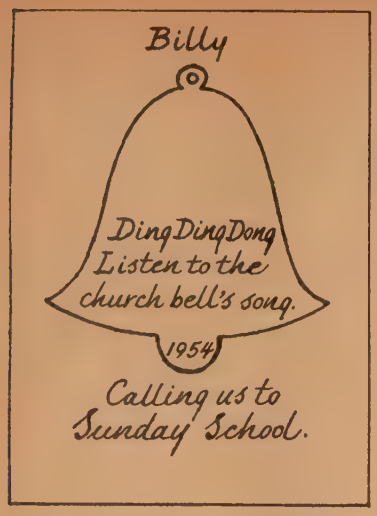
It was often like that, until that fateful Christmas Eve when he was innocently tempted away from total sobriety, and then for many long months we lost track of Gerry.

The telephone rang, on a May morning, and a hurried, concerned voice reported, "Gerry is in the Metcalfe Tavern. Can't somebody go and get him!" You who knew the late beloved Reverend Harry Milne would have recognized the voice.

My office was near by to where Gerry had been reported. He was not drunk, though he had been drinking. But he had terrible things upon his mind, endangering the lives of others. We walked to a bench on the brow of Parliament Hill; we talked, and then for greater privacy went down the steps to the old "Lover's Walk." That was fatal! With a cry of "O, God!" he climbed over the rail, and crashed amidst the trees below. When I got to him, crumpled on a heap of broken rock, halfway down the steep slope to the Ottawa river, he pleaded between feeble painful gasps, "My back is broken—drag me the rest of the way to the river. I'm finished." I prayed with him, and fed him cigarettes from a case he had in his pocket, for two agonizing hours, and then the Mounted Police found us, and by stretcher, motorboat, and ambulance, we got him to the hospital.

Gerry recovered, and found new employment away from the city, "made friends and influenced people," until war broke out, when our next news of him came from England. "I'm back here to help finish the job we left off twenty years ago," he wrote. Then, as war progressed and France was being over-run, came a surprising letter from a lady who described herself as Gerry's sister, the widow of a distinguished medical doctor. From it we gleaned a bit of Gerry's impressive lineage. "My brother became a front line casualty," she wrote. "I have some

(*Continued on page 26*)



Attendance Chart—January

DIRECTIONS

Staple five sheets of white drawing paper for each child. Each Sunday a child is present during this month, give him a picture to paste on one of his pages, until at the end of the month he ought to have a little booklet encouraging his attendance at the Church School.

The following suggestions may be used for each of the four other Sundays of the month:

Jan. 10. Cut a picture of a Church from unused leaflets. Underneath the picture write "I was glad when they said unto me, let us go into the house of the Lord."

Jan. 17. Draw a simple picture of an alarm clock with the hands designating the opening hour of your Sunday School. Cut these out and have each child mount his clock. Underneath write "Our Sunday School starts at ..... Church starts at .....

Jan. 24. Have ready for today pictures of Jesus that you have cut from Christmas cards or unused lesson papers. Each child should be given one to paste on a page of his chart. Under the picture write "Jesus said, 'Let the little children come unto me'."

Jan. 31. Draw a picture of a book on which you have written "Holy Bible." Cut it out and give one to each child to paste on the last page of his chart. Underneath the picture write "The Bible tells us stories of Jesus and His love."

This Kind World

A missionary was home on furlough last spring and gave a talk to a group of children. The children got a little restless, so she asked them to stand up and shake their hands. She said, "That's what the children in my school do when they have their lessons, because the school has little heat and the boys in the school have no mittens to keep their hands warm."

After the talk, a young lady asked the missionary if that was true about the children having no mittens or was it just a story. She was told it was the truth. If any mittens were sent to the school they were given to the girls, and the boys never got any.

That was all "Vi" needed to know. Immediately she contacted friends, told them the story and asked for mittens. She drove 30 miles one day carrying knitting needles, typewritten directions for making mittens, and yarn, to call upon a friend and ask her about mittens. One day while on a trip she stopped to visit a former pastor. She told him the story and left yarn, instructions and needles. The pastor said he would speak to his Ladies' Aid.

Well this September 350 pairs of mittens were sent to that missionary for the little boys of the school. Three hundred and fifty pairs of hands will be kept warm this winter through the efforts of one person.

"Vi" is employed, yet she has a group of children who make favours every holiday for children who are ill in the community hospital. These are filled with candy, and the children who make them take them to the hospital.

Evenings she writes Braille for a blind pastor. Night after night she works on passages of Scripture that he needs for his sermons.

In addition, she teaches in the Church School. I look at her and marvel at the work she is able to accomplish, yet she has time for fun, too.

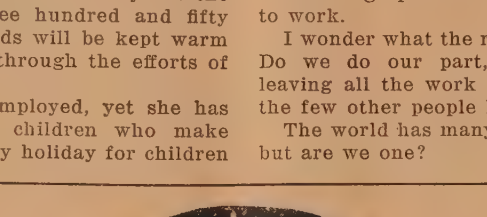
Then I wonder how she finds out all these people who need help. They don't come to her seeking it. She listens. A casual remark which is forgotten by most is the thing upon which she begins to work.

I wonder what the rest of us do. Do we do our part, or are we leaving all the work to "Vi" and the few other people like her?

The world has many such "Vis" but are we one?

PARENTS and TEACHERS

MARGARET G. WILSON



JANUARY BRINGS THE SNOW

People are always interested in the weather. Whenever a group gathers together for a friendly visit somebody invariably has something to say about the weather.

Children are no exception. Perhaps they have little to say about it, but weather is very important to them. Bright, sunny days mean out-of-doors for them. Rainy days mean they must stay in the house. And there is very little that brings a greater thrill to all normal children than the first real snowfall of the season.

At once the whole world looks different. The dull, drab, colourless landscape has suddenly become a dazzling fairyland.

Because it is of such interest, why not take advantage of it and use it for the basis of your Sunday School lesson some snowy Sunday morning. They see the beauty of the white snowy lawns perhaps, but snow means fun, and really little more than that.

While the children gather near the window, extend your mittened hand through the window and draw it in so the children can see the beauty of the individual flakes. This may have to be done several times so all the children can observe them. They will be surprised at the differences between the flakes, and yet each tiny flake has six sides.

Snow is frozen moisture, not frozen rain. Frozen rain is sleet. The moisture that freezes into snowflakes has not formed into raindrops but is more like mist. Of course, why each flake has six sides and why no two flakes are alike is not fully understood by adults, but is the way God shows beauty in even the tiniest flake. It is the handiwork of God.

Four and five-year-olds get a great deal of pleasure from such an experiment and information.

This is also the time for enjoying frost pictures on the window-pane. Our homes today do not all afford frost pictures, because most of them have winter protection of double windows.

However, most Churches have no double windows, and there children can see the beauty of the frost. They are not made by Jack Frost. Stories about Jack Frost should be told as stories and not as facts. Both have their place. But children should know that the cold frosty air on the outside freezes the warm, moist air on the inside of the window.

Such lessons should not be a time for laughter and fun. It is a lesson in which we try to sh the children the wonders th God performs and are seen in northern winters.

God as the Creator contr the weather and causes conditi that bring forth rain or snow sleet. I believe in using first-ha material and substituting such lesson for one written up in Quarterly for that specific Sund Usually those lessons are suppos to be used as guides, and the should be no hard and fast r that something should never substituted.

However, in using such a lesso it ought to be most carefu planned, and the teacher hers must feel its beauty and appreci the fact that it is God workig through Nature. Only then ca the teacher create the necessa reverence, awe and spiritual int est in such a simple theme as fro and snow.

Handwork

Handwork should never ta up the major part of any Sund School period, regardless of t age of the children. The great part of the period should be giv to the singing of religious son prayer, religious fingerplays, a the lesson story, which has be fully prepared so it can be w told. The handwork should cor late with the lesson and be fu prepared and everything set o and ready before the childr arrive so as to save time and co fusion when the children assemb for handwork.

The work should be simple, b every child ought to be encou aged to do his very best, a understand that only his best acceptable.

January 3

This is the first Sunday of t new year, which means the begi ning of a new year in the Churc After explaining this to the ch dren, ask them how they can te the difference between a hou and a school when they walk dow the street. They will be able relate many differences. The giving them crayon and pape ask them to draw a picture of Church.

When finished, write on t paper: "Our Church invites y to Sunday School every Sund this year, 1954."

January 10

This lesson may be substitute for any sunny Sunday during t winter when there is frost on t window. Have ready for this le son, a package of blueprint pap which has been kept in the cu board. After the children arriv show them the frost pictures o the window. Talk about them an explain how they were made. The tell them you are going to mak another picture of it. This ca be done as sort of a surpris not telling them exactly what taking place, but keeping the interest by talking and holdin them in suspense.

(*Continued on page 20*)

As I See It

ROMAN COLLAR

"We Haven't Much Time"

I was casting around for a Christmas theme lately when there came to mind the words Paul wrote to the Galatians: "When the fulness of time was come, God sent His Son . . . ." (There's an excellent text for a sermon or address or a writing. I shall think of it when I come to my own Christmas exposition.)

Anyway, that text caused me to think that TIME is frequently mentioned in the Scriptures, such past time, present time, future time, time that flies, the losing of the present time that is fraught with fate, time of the end, a time to be born and to die, a time when men will not endure sound doctrine, perilous times, an acceptable time, a time to seek the Lord, and a time of judgment. In fact, the "times" are many, too many for mention here.

But among these "times" one time is frequently stressed, that is, the **Present** time. One cannot get away from it particularly in the New Testament. The urgency of the moment is never far from the lips of Christ, Paul, Jude, James, Peter. It bites deep in their sayings. Surely, then, the dying days of the year, yes, even amidst our celebrations, is a suitable time to take lessons from times' flight, for few of us take little note of it save from its flight.

So I was not totally unprepared for what I heard recently in my city. The speaker was the Very Rev. W. A. Cameron, D.D., Moderator of the General Assembly of the Presbyterian Church in Canada. In an informative and most inspiring address on his favourite subject, "Missions," he said: "We haven't much time; but we have today."

The sentence stayed with me. Even though the thought was not original, the quiet, earnest manner in which it was spoken arrested us all. For a moment or two with me, at least, "time ceased" as the momentous meaning took hold.

I came home and finished reading a long article in the **Saturday Evening Post** by Ahmad Kamal, actually an American. It is the story of his visit to Mecca. A more terrible, almost unbelievable, frightening story of heat, fanaticism, devotion, suffering, danger and death, I don't think I've ever read. Mr. Kamal proved without question that truth is stranger than fiction. The thermometer registered as high as 142 degrees. "Heat a flatiron," says the author, "to that temperature, and press it to the skin . . . !" What agony of thirst; what unimaginable weakness, from such pitiless heat. On one day alone 4,411 pilgrims simply just died! The pilgrims were almost cooked alive by the blazing sun. As Kamal ended his article, which was at once revealing and fearful, he said something that brought Dr. Cameron's words to mind, namely, that the Islamic masses are "beginning to realize that not all men endure from their leaders what they endure. They want to know why. Some go to God for an answer. Others are turning elsewhere. **The West has little time.**"

This knowledge of the swiftness of time's flight is, I suppose, as old as man. Away back in Genesis, we have Jacob complaining to Pharaoh, "Few and evil have been the days of the years of my life." He was then 130! Isaac Watts made an immortal paraphrase of the 90th Psalm:

"Time, like an ever-rolling stream,
Bears all its sons away;
They fly forgotten, as a dream
Dies at the opening day."

James, in his Letter, speaks no less decisively when he warns, "What is your life? For you are a mist that appears for a little time and then vanishes." (R.S.V.)

And, not to prolong unduly the evidence of that which we know so well, we quote Chaucer, who plagued me for a whole year as a student:

"The tyme that may not soujourne
But goth, and never may retourne
As water that doun renneth ay,
But never drope retourne may."

There it is, then—the confirmation, actually not needed, of what the Presbyterian Moderator and Mr. Kamal proclaimed, "We haven't much time," we have "little time." The latter wants to save 343,000,000 Islamic peoples for the political freedoms of the West; the former thinks of saving the whole world for God and His Christ. Mr. Kamal knows that the East may be duped by the "beautiful lie" from the Kremlin; Dr. Cameron remembers that while time swiftly bears its sons away, we **have** the present hour for carrying the Gospel to every creature.

"The arms of love that compass me
Would all mankind embrace."

Among many things we miss in the Church is the **urgency** of the moment. The average congregation is alarmingly lackadaisical; spiritual inertia hath gotten hold on us. You tell it that you have Biblical authority for believing that **prayer availeth much,** and it eloquently disbelieves you by staying away from meetings for prayer! Well, that's one way of **not** bringing about a revival! You proclaim to the youth that there is no more rewarding field for service anywhere than in the Church at home and abroad, but their ears are deafened by less urgent calls, yet uncounted people daily die in their sins with none to tell them of the Saving Power!

"The scythe mows down," says Milton. "Seize the time," we are urged, "while time is lent thee." There have been men who, vividly conscious in all centuries that "the night cometh," have warned their fellows. Our last "quote," as all know, is from our Lord's lips. Peter was an "alarmist" too, but he had to be. He had to face those who were spiritually lethargic. When the Advent didn't take place, scoffers emerged. "Ha! Ha!" they said in effect, "Christ was coming. But, Ho! Ho! He hasn't turned up yet! In the meantime, we have buried our fathers, and, by Jove, all things are just the same since Adam delved." They weren't prepared to read the handwriting upon the wall.

That's about how I size up the situation in the Church and nation. Wise men among us are vainly crying, "Time is of the essence!" "Time is short." How true that is as far as the West is concerned.

And, oh! I had nearly forgotten that "NOW is the accepted time; NOW is the day of salvation."

That should be a serious Christmas thought for some!

A PRELUDE TO CHRISTMAS

FREDERICK J. HORWOOD

Lest we lose sight of the true significance of Christmas by being almost submerged in the noise and confusion that accompany the commercialization of Yuletide, perhaps an evening prior to the birthday of Jesus could be devoted to the singing of carols and the telling of a story. I have in mind Henry Van Dyke's "Other Wise Man," which has not been read by everyone, but could be appreciated by all. It can be told in the author's own words in forty-five minutes. Since there are five sections, suitable carols could be sung between some of the parts.

There are three ways of telling a story: to read it from the book, which can be a most uninteresting method; to tell it in your own words in a somewhat condensed form, which is commendable if you have the gift of describing scenes; and to tell it from memory with dramatic expression to make it live. This is by far the most effective way of telling this tale, because few speakers can make use of the colourful adjectives used by Henry Van Dyke unless they do it from memory; and the memorization is not as formidable a task as you might imagine. It can be a labour of love, and is worth trying.

May I suggest that after the congregation sings "Adeste Fideles," you tell the first section, which requires fifteen minutes. During this period you can describe Artaban's home at Ecbatana, with his farewell gathering of friends who sing the chant around the altar at midnight. You can describe each of these companions who in turn attempt to dissuade Artaban from undertaking a journey in search of the King. As students of Zoroaster and as astronomers they have come together to watch the blending of two stars from which another star is born, but their skepticism prevents them from

joining Artaban on his journey to meet the other wise men, Caspar, Melchior and Balthazar, who are waiting for him at Borsippa, near Babylon. Now that the hour has come, and he has sold his house and purchased a sapphire, a ruby and a pearl as presents for the King, he bids farewell to his home on the mountainside.

Now you could have three young men sing "We Three Kings of Orient Are," and then spend the next eleven minutes in describing Artaban's journey on his faithful horse Vasda, sleeping short nights under the stars and travelling ten long days to reach the Temple of the Seven Spheres where his friends were waiting. Vasda had crossed plains and mountain passes, had gone through the swirling torrents of the Tigris and the Euphrates, but just at the edge of Babylon she stopped with dismay at a figure lying across the road. Artaban dismounted and found a Hebrew exile almost dead with fever. Torn between duty to the victim and the appointment to join his companions to greet the King, he stayed behind and ministered to the sick man's needs until he had recovered. At Borsippa he found a parchment scroll left at a cairn requesting him to follow the three wise men across the desert. Vasda was spent. Artaban was forced to sell his sapphire and buy camels and provisions for the journey.

At this time a children's group might sing "Once in Royal David's City" and for the next seven minutes you could describe Artaban's journey by camel train, across the shifting sands of the desert. After days of travel over inhospitable wastes he arrives at Bethlehem, but three days later than his companions. Attracted by a young mother's lullaby he enters a home, where the babe might have been the Christ-child; but the mother informed him that the holy Child had been taken away, perhaps to Egypt, and that a spell seemed to be over the village. Perhaps Artaban should be forgiven for standing in the doorway of that little home and giving his ruby to the captain of the army so that his troops would not enter, for they had been ordered to slay all small children. He saved the life of a little child, and now had only one gift left for the King.

The same children's group might now sing "O Little Town of Bethlehem." It takes but four minutes to describe Artaban's life spent in the search, and after thirty-three years he returns to Jerusalem,

(*Continued on page* 26)

Receiving the honorary degree of Doctor of Divinity from Union College, Vancouver, B.C., in commemoration of the 60th Anniversary, were, left to right: Rev. H. E. Horton, Rev. A. W. McIntosh, and Rev. George Turpin.

UNION COLLEGE, Vancouver

60th Anniversary

Sixty years ago, in 1893, Columbian Methodist College, in New Westminster, was granted a charter by the government of the Province of British Columbia "for the education of students in theology . . . and for conferring degrees in the same," making it the first educational institution in British Columbia to be granted degree conferring powers. It required courage and vision to take so momentous a step so early in the life of the province. In 1893 British Columbia was still largely unknown country. Just seven years previously, in 1886, the first train had come through to the coast, and there were still four years to go before the great gold rush to the Klondyke.

On November 18th, 1953, the Diamond Jubilee of theological education was celebrated in Union College of British Columbia by a special Convocation in the afternoon, followed by a reception in the College, and a dinner in the evening for Governors, Senate, Faculty and Alumni, and officers of the Women's Educational Auxiliary. At the Convocation, the degree of Doctor of Divinity (honoris causa) was conferred on three ministers, Rev. H. E. Horton, Rev. (Major) George Turpin), and Rev. A. W. McIntosh, two of the three being alumni of Columbian College.

It was fitting that the celebrations should be held in Union College, as it carries on the theological tradition begun in 1893. After the University of British Columbia was incorporated in 1908, the theological department of Columbian College was removed from New Westminster, and was re-located in proximity to the University Campus. In 1912 it was incorporated, by Act of the Provincial Legislature, as a separate institution under the name of Ryerson College. In 1927 Ryerson College was united with Westminster Hall (Presbyterian) and the Congregational College of British Columbia to form Union College of British Columbia, and Rev. J. G. Brown, D.D., Principal of Ryerson College, became the Principal of Union College, guiding its affairs until he retired in 1948. Rev. W. S. Taylor, Ph.D., is the present Principal.

The three ministers granted honorary degrees have all rendered outstanding service to the Church.

Dedication and Cornerstone

Sydney Presbytery witnessed two important events in the history of the United Church during the latter end of October. A very large congregation attended the dedication of the United Protestant Church Hall at Sydney River. The service of dedication was conducted by the Rev. C. C. Walls, assisted by the Revs. S. M. MacDowell, W. S. MacLeod and Geo. Bennett. Mr. A. E. Sibley handed over the keys to Mr. Stewart Howie, who received them in the name of the Board of Trustees. The guest preacher was Rev. A. F. MacLean.

A week of special events followed the opening of the hall. Dr. A. A. and Mrs. MacLeod deserve a great deal of praise for the leadership they have given in welding together such a promising congregation in this strategic area.

The other event of outstanding importance was the laying of the cornerstone of the new First United Church, Sydney. The chairman of Presbytery conducted the service, with Revs. D. I. MacIntosh, T. G. Head, W. C. Amey, J. D. Archibald, and Dr. G. F. Rogers taking part. The speaker for this occasion was the Very Rev. C. M. Nicholson, D.D., who paid tribute to the high quality of leadership given by the minister of the congregation, Rev. M. A. MacDonald.

The preacher for the Anniversary Sunday which followed the laying of the cornerstone was Dr. G. F. Rogers, whose messages brought inspiration to the congregation.

Among the spate of Anniversary Services which have been observed in the Presbytery, the congregation of **St. Andrew's Church, Little Bras D'or,** celebrated the 110th anniversary of its founding. The Church, standing close to beautiful Bras D'Or lake, has been completely renovated inside and out, and is a fitting building in which to continue its long tradition of faith and worship.

Knox Church, Glace Bay, held a week-long observance of the Golden Jubilee of that congregation. The Very Rev. C. M. Nicholson, D.D., preached inspiring and challenging sermons on Sunday morning and evening, while one of the nineteen men to enter the ministry from Knox, Rev. N. S. MacDonald, was the preacher in the afternoon. T. H. G.

This Year at Emmanuel

"This has been a great day; it has given us an opportunity to see the kind of young men training for the ministry and what our College is doing to train them," said a layman after hearing one of the Emmanuel College students tell of his summer work on a mission field. The student was one of twenty occupying pulpits in the Guelph, Ontario, area on October 26th on the invitation of Guelph Presbytery.

There are this session 82 students in the three years at Emmanuel Theological College, Toronto, Ont. The 29 in the first year represent ten different Universities or Colleges. These include graduates in Arts, Commerce, Science and Agriculture. There are 65 enrolled in the graduate department. Twenty-five are United Church ministers studying for the Bachelor of Divinity degree, 24 for their Master of Theology degree, and 16 for the Doctor of Theology degree. The two latter groups are under the guidance of the Graduate School of Theological studies, of which Emmanuel is one of the participating Colleges.

Special lecturers this year include Professor Wm. Manson, New College, Edinburgh, Scotland, who is in Toronto primarily on invitation of Knox College; Dr. J. R. Mutchmor giving the James Robertson Memorial series; Dr. Charles Templeton, Evangelism, and Dr. David Reed, Chaplain in the University of Edinburgh. Dr. Reed, who is also Chaplain to Her Majesty, Queen Elizabeth II, will give the Old St. Andrew's Memorial lectures. Rev. Vernon T. McEachern is a teaching fellow in Greek.

The College suffered a serious loss early in the session when Rev. Lynden Barclay was killed in a motor accident. Mr. Barclay was holder of the Teaching Fellowship. A memorial service was held in the Emmanuel College Chapel, Thursday, October 1st.

New Members in Germany

At a service held in the chapel of the 1st Canadian Highland Battalion, Hanover, Germany, on Sunday, October 18th, six soldiers and the wife of one of the soldiers were received into Full Communion in The United Church of Canada. The Reception Service was conducted by Capt. the Rev. J. A. Davidson, who had prepared the new communicants. The Sacrament of the Lord's Supper was celebrated, with Capt. the Rev. A. J. Alfred officiating assisted by two laymen, Major Dan Osborne and Sergeant Douglas Brown.

An **ad hoc** session was organized to receive the new communicants on behalf of the sessions of their home churches. This session consisted of Padres Davidson and Alfred, and a group of officers and NCO's from various units of the 27th Brigade.

The new communicants are: Lieut. and Mrs. H. R. Brewster (Transcona, Man.), Lieut. N. C. Steacy (North Vancouver, B.C.), Sergeant Ronald Friedman (Chilliwack, B.C.), Private G. F. Carnegie (Newbury, Ont.), Craftsman A. D. McEgan (St. Stephen, N.B.), and Private A. L. Boyer (Winnipeg, Man.).

All of the new members had taken courses of instruction. Five had attended the recent 27th Brigade School of Religion, of which Padre Davidson was Chief Instructor. This school was held at the British Army Church House at Verden, forty miles from Hanover. It was an interdenominational school, with special classes for those seeking membership in particular Churches.

Photo by Robert Norwood

Professor John B. Hardie, Pine Hill Divinity Hall, Halifax, will broadcast over the Dominion network of the C.B.C., Sunday, Dec. 27th, 4.30-5.00 p.m., E.S.T.

THE MODERATOR'S STORY

A Tour in the Western Provinces

We have just returned from a tour of the three Western Provinces of Canada, which lasted two months and a half, and we have had so many rich experiences, and gained so many impressions, that it is difficult to keep them all neatly docketed and related to each other.

In the very beginning let it be said that if, in future, anyone approaches us with the old complaint, "The United Church is dead," we shall promptly retaliate with, "That's all you know," for we have seen it at work under all sorts of conditions, in cities, towns, villages and rural areas, and we have found it very much alive, and very much interested in its proper business. Of course, not all places are alike. There are some areas where it would not do any harm if there could be some sort of ecclesiastical earthquake to shake the Church membership out of its complacency, but in most places there seems to be a very definite discontent with the status quo, and a real desire to change it. Most people seem to approve heartily of the definition given by the old Negro preacher, who, when he was asked to define the status quo, replied, "Brudder, dat's just de Latin for de mess we's in." If we are in a mess (and who can doubt that in many respects we are) the Church seems to be eager and ready to get out of it, and, where it has competent leadership, it is exerting itself to change things.

The Exposition

As in the Maritimes, we were associated with the United Church Exposition, which was displayed in Victoria, Vancouver, Penticton, Lethbridge, Calgary, Edmonton, Saskatoon, Regina and Moose Jaw, but, just as in Eastern Canada, Mrs. Scott and I visited many more places besides these, and spoke to many audiences which the Exposition did not touch. Everywhere, the Exposition met with a good reception and awakened much interest, and everywhere we ourselves went we were given a warm-hearted welcome, and were made to feel thoroughly at home.

We had some experiences that were unique. In Victoria, B.C., it was suggested that it might be a good idea to try to work up a giant mass meeting at which the Moderator would speak. Some thought that Victoria was too conservative a centre to employ tactics of that sort, but the will of the progressives prevailed. The Arena was rented for Sunday evening, and approximately 6,000 people were present. It was an inspiration to speak to such a gathering. The Lieutenant-Governor of the Province and his wife were present, the Premier read the Scripture lesson, and the music was led by a massed choir. One felt that in that city the United Church was really a force to be reckoned with.

The Peace River

Another great experience was the week which we spent up in the Peace River Country. It was Thanksgiving week, and the members of the Exposition team were supposed to have a holiday. We spent our holiday in bringing to fulfilment what had long been a dream only, by visiting a part of Canada which we had longed to visit, but to which we had never before been able to go. Truly it is a wonderful country, and we had perfect weather in which to see it. It was a strenuous week. We seemed to be no more than out of one car before we were in another one, and away to some other point of interest. I haven't yet calculated how many actual miles we travelled, but I am quite sure that, because of the character of many of the roads, the mileage really ought to be doubled or trebled. Everywhere we went, we met with the same hearty welcome. Away up at the most northerly point at which our Church is working in British Columbia, some miles beyond Monteney, I had the privilege of calling on a couple who were that day celebrating their 49th wedding anniversary, and was able to add my congratulations to the many messages of greeting received from friends and neighbours. I found them both loyal supporters of the United Church, and faithful readers of **The Observer.** At Manning in Alberta, which is the most northerly outpost of the United Church in that province, we found that there is no ordained minister, but the work of the Church is being carried on by a W.M.S. worker, ably assisted by the staff of the W.M.S. Hospital. We were amazed at the amount of grain produced in that part of our country, and at the flourishing state of the flower gardens at that late date in the year. The men who represent us in that Presbytery are right on the job, and the Church is making progress that is real.

The Moderator (left), Rt. Rev. A. A. Scott, D.D., laid the cornerstone of the enlarged Highlands Church, Edmonton, Alta. He was assisted by Rev. George A. Williams, D.D. (seated), Associate Secretary of the Missionary and Maintenance Department, and Rev. Frank W. Samis, minister of the Church. The new building, costing $100,000, was started last May, and work is well advanced on the structure. It will be used to relieve congestion in the active and growing Church School.

The Training Centres

Another interesting experience was the opportunity of seeing the Christian Training Centres at Naramata, B.C., and at Fort Qu'-Appelle, Sask. There is a demand for a type of training different from that given in Theological Colleges and United Church Training School — a type of training intended primarily for young people who do not expect to enter the ministry or the deaconess order, but who wish to be better qualified to serve effectively in their local congregations. Naramata is already well developed, and is meeting a definite need. The Prairie Christian Training Centre is just in its beginnings, but, if I may venture an opinion, it has a bright future before it. I had the privilege of being present at the service of dedication of the latter institution, and of accepting on behalf of the United Church the land and the buildings already in existence, and of dedicating them to the service of God and of the Church. Both institutions are fortunate in having as Principals men who are enthusiasts and men of vision. Under their guidance and direction, success seems assured. These schools depend almost exclusively on voluntary support, and such support has been forthcoming in a way which shows that the projects have caught the imagination of the people of those areas.

The Theological Colleges

Another observation we made was that theological education, at least so far as the United Church is concerned, has definitely made a place for itself in the Universities of these three provinces. It is not so many years ago that the policy of having a Theological College at each University Centre was very sharply criticized. Today it may be said with assurance that it has abundantly justified itself. The sons and daughters of these provinces have come forward, and are coming forward in ever-increasing numbers, to enter the permanent service of the Church as they never would have come if they had been forced to go to some Eastern college to receive their training. Our Colleges are staffed by keen, active professors in the very height of their vigour. The links between the College and the Church are close, and a very fine piece of work is being done in preparing the future ministry of the Church.

An Interlude

In the midst of our tour I had a brief interlude when I was able to spend a week-end in Toronto and participate in the Centenary celebrations of University College, my **Alma Mater.** By a curious coincidence, the Primate of the Anglican Church, the Moderator of the Presbyterian Church, and the Moderator of the United Church are, this year, all graduates of University College, and we were all invited to participate in a service of rededication in Convocation Hall on Oct. 18th. On that occasion, Bishop Wilkinson, of Toronto, also a graduate of University College, was the preacher. To have a chance to take part in such a service, and also in all the other items of the celebrations, was a rare privilege.

New Churches

Everywhere we went in the West we came in contact with new Churches which have been raised to meet the needs of the steadily increasing population. There were Churches of which the cornerstones had to be laid, and others which needed to be dedicated. In all these cases the greatest enthusiasm for the Church was manifested, and the people were obviously proud of their new buildings. Most of the new structures were quite modern in design but were quite definitely ecclesiastical in character. It was interesting to see what a large part was played by voluntary labour in the construction of many of them—a fact which is bound to have an effect in creating and sustaining a spirit of devotion to the Church and all that it stands for.

There is much more that might be said, but our available space is exhausted, so we shall have to defer further comments to a later date.

A. A. Scott

Installation

The first woman to be appointed Principal of Alma College in its long history, Mrs. Steele Sifton, B.A., B.Ed., was formally installed in the Ella D. Bowes Chapel on Monday, October 19th.

The impressive ceremony was conducted by Rev. W. Harold Young, D.D., Secretary of Colleges and Secondary Schools, in the presence of the Board of Management, the Faculty, the student body, and representative guests, Mr. E. Forbes Raven, chairman of the Board, presiding.

Mrs. Sifton was presented by former Principal Dobson, who spoke of her fine family background, her excellent scholastic training, and her long and successful experience in educational work, culminating in her two years at Alma College as Dean.

After the formality of installation, Mrs. Sifton spoke feelingly of the high honour and heavy responsibility of her position, and pledged herself to do everything in her power for the highest welfare of the school and of the girls committed to her care.

Greetings were presented by Mrs. Keith Bodkin, President of the Alma College Almunae; Miss Ella D. Bowes, former Lady Principal of Alma under Dr. Warner; Dr. G. E. Hall, President of the University of Western Ontario; Alderman J. M. Stirling, representing His Worship the Mayor of St. Thomas; Rev. C. D. Daniel, President of London Conference.

After the gathering, Dr. and Mrs. Dobson held an informal reception for the new Principal in the College drawing-rooms.

At the Installation of the new Principal of Alma College, among those taking part were, left to right: Dr. P. S. Dobson, former Principal; Dr. G. E. Hall, President, University of Western Ontario; Mrs. Steele Sifton, Principal; Dr. W. Harold Young, Secretary of the Board of Colleges and Secondary Schools; Mr. E. Forbes Raven, Chairman, Alma College Board.

Trinidad News

For the first time in the history of this Colony, religious services marked the opening of the Assizes in Port-of-Spain. Judges and Barristers, traditionally attired, attended the two Cathedrals in the city. Bishop Wilson preached in the Cathedral of the Holy Trinity, saying in part: "I plead for a return to the Christian ideal of life for which the Church has always stood, and for an extension of that ideal to the non-Christians in our midst."

Mr. Anand Mohan Sahay, Commissioner from India, has completed a busy term of office in the B.W.I., and has been transferred to Mauritius. Several functions were held in honour of the Commissioner and Miss Sahay, which included a meeting in the Town Hall, San Fernando, where each was garlanded and presented with an address. Four groups of Hindus and Muslims combined to arrange this send-off. The only sacred book quoted was the New Testament, a Hindu lawyer and a Muslim lawyer in turn quoting the words of the Lord Jesus. One of our missionaries, invited to a seat on the platform, was chatting with a Sevami, who paid tribute to the good work being done by the Canadian Mission among the East Indian people.

A new Church building is about to be dedicated at Calcutta Settlement within the pastoral charge served by Rev. J. F. Seunarine, B.D. Recently a bell was dedicated at the Robinson Memorial Church, of which Rev. A. Saltanti is the minister.

Our secondary institutions in San Fernando — Naparima Girls' High School and Naparima College (Boys) — are extending their buildings and making an additional effort to meet the needs of this area. Also the plan of establishing branch high schools is under careful consideration. The Archibald Institute was given a favourable write-up in **The Trinidad Guardian** lately. The Women's Christian Temperance Union, in which our Church helps to give leadership, is conducting meetings at different points at which the progress of temperance in other lands is reported and young persons are invited to pledge themselves to abstain from the use of alcoholic liquors as beverages. Young People's rallies are the order of the day, indicating the emphasis which our Church places on work among members of this age group. J. C. M.

Korean Student With Exposition

CHUNG CHOON KIM

As I understand it, the idea of the United Church Exposition is to show to United Church people the activities of its mission fields. I joined at the beginning of the western trip as one of the speakers for Overseas Missions and as a personal exhibit in the Oriental booth. As a scholarship student of The United Church of Canada, studying at Victoria University, I have been thinking of myself since I came to Canada last September as one of the luckiest and blessed Koreans. For nearly forty years of my life there has never been such a time when I have had no anxiety for my daily life, but could concentrate on my study alone. As a refugee, refugee minister, and refugee father and husband, I never dreamed that I would be in this abundant, rich and happy country, which seems to me such a paradise on earth.

I was happy to join the Exposition Team as a speaker from Korea, telling mainly what Korean Christians have done during this war time. The happiness I have had was due to the wonderful response of the people to my speaking for the witness of Jesus Christ by way of sharing their faith and love in decision and action.

The result and response to the Exposition was tremendous, far beyond my expectations. Both the members of the Exposition team and the people who saw the Exposition have been greatly enriched in the meaning of Christian faith. The Exposition was not merely exposing something to the people, but it was also the continual exposition of the Christian faith in God who called them to be His witness.

In the first stop of the Exposition, Victoria, B.C., many young people decided to be full-time workers for Jesus Christ. One of the nurses in Lethbridge who decided to be a full-time worker said to one of our team members: "I have never had such an experience as I have had during these few days while the Exposition was held here." Not only young people, but also older people and children were impressed to the extent that they should do something for Christ. Two sisters of grade eight and five in whose home I was billeted in Lethbridge, quite clearly said to me that they would like to be nurses for people overseas, even though they are not yet old enough to know what the mission work is.

Above all, I have great pleasure in telling of some people who were particularly impressed in hearing about the Ammunition Box College, my Theological Seminary in Pusan, and its students.

As a conclusion to each opportunity of speaking I used these words: "Korea has now the worst time in her history, but she has the best chance to evangelize her people. But how could Korea evangelized without preachers? our Seminary is training you people for the most importa spiritual need of Korea. But mar Korean young people cannot stud because they have no money— they have at least $150.00 a ye they can have their training an study."

This appeal was carried to th people's mind through the wo of the Holy Spirit. As the resu of it, Rev. Douglas Carr of Ce tennial Church in Victoria, B.C made the first example to help th Korean student, and in Lethbridg my last place to join the Expos tion team, there was shown a gre manifestation of Christian lo towards those students in Kore Rev. N. Mercer, the minister Southminster United Church, pu this project in the Church calenda and made a special announceme to the congregation. More tha $300 was collected that Sunda and after my speaking on th following Tuesday night when th World Mission Rally was held i the same Church, one elderl lady, Mrs. C. L. Kane, visited M Mercer in his vestry and left hi $75 as part of her tithe for Korean student, promising tha the other half of the money wi be handed in next year. And ne day, when I had to leave fo Toronto to finish my post-graduat course at Emmanuel, Mr. Merce told that a man sent him a $15 cheque for a Korean student.

As I mentioned above, I ca hardly express my happiness an pleasure in hearing such a wonde ful story of decision and actio These are real fruits of the expos tion of the Christian faith whic was produced by the Exposition.

When we think of those Korea students who will finish thei theological training and will b the main builders of the ne Korea in the future, these fruit are not merely the production o the Exposition in the sense o harvest, but also the seeds whic will bear much fruit for the King dom of God in Korea and th world.

Dr. E. R. McLean has joined th editorial staff of the Dept. of Sunda School Publications. He will work o Teachers' Quarterlies.

CHURCHES

Church Built

After six weeks of active labour by the men in the community under the direction of Mr. J. Cosley, the first Church to be built in the Warsley-Marina district in the Peace River Presbytery, Alta., was recently completed and dedicated. While the men worked, the ladies provided the meals for them. The men cleared the bush, hauled the logs to a local mill and had them sawed and planed, and after they were sufficiently seasoned were used for the new building.

Mr. Douglas Muir, student minister, conducted the service and the dedication and message was given by Rev. W. Dormer, Fairview, Alta.

The cash outlay for this attractive pioneer Church was only $1,000.

On his recent trip to the Peace River district, the Moderator, the Rt. Rev. A. A. Scott, paid a visit to this Church and congratulated them on their achievement.

Table Dedicated

Trinity Church, Apsley, Ont. A beautiful communion table was dedicated recently by Rev. E. W. Rowland, assistant minister of George St. Church, Peterborough, to the memory of three brothers and their wives— Mr. and Mrs. Benjamin Hales, Mr. and Mrs. William Hales and Mr. and Mrs. Charles Hales, who pioneered in the district, arriving in 1867. They were among the founders of the Methodist Church. Children of William Hales, a local preacher. Benjamin Hales, the eldest, was also a local preacher, often walking seven miles to conduct a service in the White Church, and walking back again. Three generations have served as organists.

The Trent River United Church in the heart of the Peterborough, Ont., tourist district, recently redecorated.

The table was presented to the minister and members of Session by Jack Hales of Peterborough, on behalf of the grandchildren, and was unveiled by Everett Hales, Peterborough, and Bobbie Hales, Apsley. Mr. W. H. Wilson, Clerk of Session, thanked the donors for their beautiful gift.

Dedication

The Dedication Service for the new Church at Whitbourne, St. John's Presbytery, Newfoundland, was conducted by Rev. A. Murley, the minister, the President of the Conference, Rev. A. S. Butt, performing the Dedication ceremony. Mr. R. T. Baker, Recording Steward, presented the keys of the Church to the President. Mr. G. M. Saunders gave a brief history of the construction of the building, which was opened and dedicated free of debt.

Special reference was made to Mr. R. T. Baker, Mr. George

The Church at Whitbourne, Nfld.

Simmons, Mr. Harold Goss, Mr. Harold Suley, Mr. C. R. Casside, Fredericton, New Brunswick, for his devoted interest and invaluable support during the time the Church was in building, and to Mr. Ellis Tucker, who gave freely his skilled carpentry towards the finishing of the interior especially. A word of appreciation was extended to all who helped in any way.

A number of guests were present, including Rev. H. M. Dawe, Rev. I. F. Curtis, Chairman of Presbytery, and Mr. G. M. Saunder, student minister for the past two years while the Church was under construction.

The Aneroid (Sask.) Church, Rev. E. T. Montour, minister, enjoys chime music from its Church tower as result of a splendid gift of Mr. A. W. Murray and family of the local congregation. They were given in memory of Mrs. Murray, the former Emily Switzer, who passed away four years ago. At a recent meeting of the Church Board a committee with Rev. E. T. Montour, chairman, was set up to install a Memorial Plaque on this tower. The congregation is called together each Sunday with music from this chime tower, audible for several miles across the prairie.

Under the leadership of A. B. Moore, son of Rev. G. W. Moore, London, Ont., Student Supply at Atwater, Sask., the Church was built and dedicated. Rev. Robert Hall, Superintendent of Missions, and Rev. L. H. Sanders, of Melville, Sask., were preachers. Chairman of Presbytery, Rev. H. E. Fennell, Foam Lake, conducted the dedication service.

New Church

The formal opening of St. Andrew's Church, Atwater, Sask., was a triumph of co-operation and faith. Farmers left their fields uncultivated, housewives left their housework undone, business men took time off from their jobs to get the Church and furnishings completed before the opening day. They were rewarded with a most beautiful little Church, entirely the product of their own labours. Not one cent was spent on labour in the construction of the building or the furnishings, now valued at over $10,000. A. B. Moore, student minister, gave fine leadership.

Grantham (Ont.) Church, Rev. Matthew Taylor, minister, held the ceremony of laying the cornerstone of the Sunday School and Community Hall. Mr. Geo. Fraser, 86, oldest member, laid the stone. The minister conducted the service and Rev. Graham Barr addressed the congregation. Others taking part included Rev. M. Geiger and Rev. Bert Howard, D.D.

St. James' Church, Upper Musquodoboit, N.S., the Rev. L. S. Wolfrey, minister, was recently reopened and re-dedicated by Rev. A. A. MacLeod, D.D., Sydney River. A memorial church bell, hymn boards, communion table, vases, sign board, and offering plates were also dedicated.

Tofield, Alta., Church, Rev. G. G. Abernethy, minister, held a most impressive service on World Communion Sunday, when 21 children were baptized by Dr. Vogan of St. Stephen's College, Edmonton, Alta. In an after service two adults were baptized.

Inwood (Ont.) Church, Rev. J. B. Townend, minister, has been renovated and redecorated at a cost of $1,200. The interior and exterior of the building have been painted, and an inlaid linoleum laid on the floor.

W. J. Moore, brother to A. B. Moore, and Student Supply at Mistatim, Sask., gave leadership in completing the Church which was dedicated by Rev. S. R. Vincent, Tisdale, Sask., Missions Convener of Prince Albert Presbytery, and Rev. Marjorie Steadman, Supervising Pastor. The preacher was Rev. Robert Elliott, Superintendent of Missions.

Naramata (B.C.) Church, Rev. A. C. Pound, minister. A joint informal service with the Doukhobors was held in the Christian Leadership Training School on a recent Sunday evening. Mr. J. P. Stoochnoff addressed the gathering of about fifty, half of whom were visiting Doukhobors from the South Okanagan. Rev. A. C. Pound read the Scripture and led in prayer.

Olde Davenport Church, Toronto, Ont., Rev. Allan H. Ferry, minister, disturbed by the death of a young officer in an accident in an aerial display at Toronto, signed a petition to be sent to the Minister of National Defence, the Hon. Brooke Claxton, asking that action be taken to prevent the services of such gallant young men of the Armed Forces being used in any public demonstration or display that may expose them unnecessarily to crippling accidents or perhaps death.

Kingsway Church, Ottawa, Ont., Rev. F. R. Harback, minister. At a recent morning service a tape-recording machine was presented to the congregation by Benjamin Rogers in memory of his mother, Anne Elizabeth Rogers. P. Grant Jones, clerk of Session, presented the tape-recorder for dedication by the minister, and paid tribute to the donor. Recorded services in the Church are to be taken to shut-in members of the congregation by elders. J. R. M.

Headford, Ont., on the Victoria Square Charge, timidly started a Vacation School last year, and so enthusiastic were all that this year plans were made early and a most successful School was carried out. Seventy-five children attended and as they were from a large district the School bus was brought into action. The regular Vacation School programme for various ages was carried out. The parents attended the closing session. A staff of enthusiastic workers, under the leadership of the minister, Rev. A. C. Huston, made the School possible. The sum of $28.95 was donated by the children for Missions.

THE MAN FROM NAZARETH

J. W. A. NICHOLSON Halifax, N.S.

Jesus shocked the world. God is a disturbing Spirit. Recall what is reported in the careers of Abraham and Moses: "Get thee out of thy country." He must strike tent and start anew! "Come now therefore, and I will send thee unto Pharaoh." Stop shepherding sheep and take over the care of a community! So Jesus, the Nazarene Carpenter, breaks loose from his family and workshop to take over John's enterprise for a national campaign of righteousness with the cry: "Repent ye and believe the Good News." Leave your fish and deal with men! Make a clean sweep! Give up self-love and try God-love and Neighbour-love. God waits at your door. Let him reign in the Heart, in the Home, in the Land, in the People. Jesus was a Disturber, turning a world upside down that was downside up. Christianity means a revolutionary change, first in the human heart, and through that inevitably in the whole human life, in home, workshop, office, in the whole economic, political, educational and social environment.

The Revolution

What is the nature of the revolution? It is an **evolutionary** revolution, like the yeast in the loaf, like the seed in the soil, never explosive or eruptive unless there be resistance and opposition. All the world's violent and destructive changes have been due to the stubbornness of a despotic and arbitrary ruling class. There is almost universal agreement with the contention that the impact of Jesus on human society is the greatest contribution to the world's welfare in all history. Never was such tremendous spiritual and moral energy released through a single unaided individual. The impress He left on the lives of the small group with whom He was intimately associated for a very brief period was so potent, creative, dynamic, that it not only transformed their lives but made them a creative, redemptive, transforming power in the lives of others. This He did in the nakedness of His own human personality, the inherent greatness of His spiritual manhood. Little wonder His followers have tried to account for this marvellous achievement.

How strange it is that we find it hard to believe in "the power of God unto salvation" working through human agencies, the limitless possibilities of the finite personality when the obstacles to divine inspiration and endowment are removed. When the door is opened wide the divine Spirit enters and finds a co-operative and sharing human spirit expanded, amplified, enriched, as a partner in the progressive development and extension of an inclusive, responsive membership, the human Brotherhood. What we find is that Jesus emerges from Nazareth endowed by the grace of God with a God-like love for human beings, a passion for human welfare which drives Him out into the public arena to share with others something of His own divine love. He restores the poor, the handicapped, the oppressed, to normal health and their rightful place in the household of God. But there is no record of support or sympathy from shepherd or sheik; none from his family, but rather the brothers and sisters and mother regard him as crazy ("beside himself") on one occasion, and on another are calling Him to come out to them, evidently out of sympathy with Him and His group. When Jesus is told of their attitude, His comment is: "He that doeth the will of my Father the same is my brother and my sister and mother." They wanted to woo Him back to the routine of the carpenter shop and help increase the family income, but He was concerned with the larger family. Later attempts to explain the extraordinary influence of Jesus include the trinitarian doctrine, an extraordinary example of mathematical combinations of "substances" and "persons" and "natures," a three-in-one in the Godhead and a two-in-one in the make-up of Jesus, and we still sing of the "blessed Trinity." What a distance we have travelled from the Nazarene who "made the Father real not by argument or by much speaking but because it was obvious that the Father was the supreme reality in His own life." (Manson.) The Church that argued and quarrelled for a whole century over this "incomprehensible" creed had already lost the quickening touch of the Nazarene.

We have a story of the decline of the early Church as it forgot the central, controlling conception of Jesus' teaching and lost contact with His moral and spiritual character. Creedal, ritual, sacramental, other-worldly, magical interests elbowed the ethical and social features of Jesus' ministry from the centre to the circumference of the Church's life and work. The Church has never really recovered the spirit of the Master. Orthodoxy, both theological and sociological, is still very dear to a large portion of our Church leaders and members. We are still complacently concurring in the stress on creedal correctness, ceremonial furniture, official vestments. Isn't it time we stripped off from the garments of Jesus much of the ragged, patched and darned toggery stitched together through the years?

The disturbing Christ calls us back to the spirit of real brotherhood such a warm, intimate, sharing spirit as grows out of a genuine sense of the divine Fatherhood, incarnate, demonstrated, communicated through fellowship with Christ. Rituals, creeds, ceremonies, sacraments, esthetics, have their place at the circumference, but filial devotion to the Father and fraternal sharing with the Brotherhood must be fixed firmly at the centre of our Church and community life. When this happens we shall be equipped and endowed with the armor of the Spirit to fight the battles of

righteousness in the arena wh pigs often count more than peo property more than persona and profits more than princip

It is as a larger divine Far that Jesus pictures for us the of Society which the Father fashioning, and to the construc of which Jesus made so ric contribution. He did not rese for Himself even a place to His head. Most of us sho probably be much more concer about the ample size of our pill and the rather luxurious com of our nests if we expect to e or inherit the Kingdom, the r of God in the realm of life – human Brotherhood that m fests itself in more than n symbolic water-baptisms token-sharing at the Lord's Ta

THOUGHTS

(*Continued from page 7*)

For the Christian religion is not an idea, a way of life, a belief, or a philosophical system. First and last, late and soon, it is a relationship with a Person. And this is a two-way relationship; for our love goes out to the Person, and returns with double strength to go out from us in turn to other people whom we now see in a new light —all worthy of our respect as persons, all needing our love as men. Once this relationship is made real for us, we can no longer with an easy conscience use persons as things and love things as persons.

An Eternal Truth

As long as we remain on earth, of course, we can never completely realize this divine relationship, simply because we are fallible men and women. Left to ourselves we could never even have come close to it. But Christmas time, while it too often caters to our "thingward" tendencies, also holds up before us an eternal truth. The amazing fact about Christmas is that God did not leave us to ourselves and our "things." He Himself walked down the skies to Bethlehem, carrying a little Child. Here, in truth, was His Descent into Hell. For He came not in a creed, a code, a liturgy, or in refined ecclesiastical garments; rather He came as a Person, revealing the Person He was, had been, and always would be. Such a Person in our world of things could only walk towards a Cross. The time was Christmas, the motive was Love, the purpose was Salvation, the object was us. Fulton Sheen writes, "Man has never loved, never will love anything he cannot get his arms around; and the cosmos is too big and too bulky. That is why the Immense God became a Babe in order that we might encircle Him in our arms."

"It must have been exciting to have been a Christian in those days," said a boy as he came out from seeing "The Robe" not long ago. Ah yes, it is true there are no lions waiting for us in arena today. But there are l waiting within us, tempting luring us to shrink back to world of things. Here is the c lenge today, and if anything i more demanding than the c lenge faced by earlier Christi who were buoyed up by roa crowds and company upon c pany of martyrs. No glamour, cheap thrill is found in this i arena. But if we find faith for test, then in serenity, power, love, we will return to our w of things, taking a New Prese with us, a New Birth, a Christmas.

This new "Christmas life" find itself neither worship things nor ignoring them; for since Christ was born in a sta housing shortages and living ditions have been prime conc of the Christian who is in a li relationship with Him. But in Christian's struggle to imp the condition of the things am which men must live, he does fall prey to the tyranny of t things; he is doing it all persons and through a Person. has a higher Love, a broader spective than he could find in things of this world. It is the B of Bethlehem that he encir with his arms; nay, late soon, it is the Living Christ encircles him.

NEW SETTLER—1953 Style

e Story of Peter Telenta

he young man going up the gplank had a smile on his face. his coat he wore a badge which l WCC. Under one arm he ched a box—a farewell gift his voyage to a new life in ada.

es, Peter Telenta was a new ler — 1953-style. The smile ected his feelings about that. WCC stood for the World ncil of Churches which had le his migration possible. And box of chocolate, soap and cks for his trip marked him a celebrity; for he was the 0th case to be moved from the ich area of Germany by the rgovernmental Committee for opean Migration for resettlent abroad.

t was a travel loan from the rld Council of Churches that ured him passage to his new ne in Canada. After many years struggle in his native country, days in Austria, and eight ths in Western Germany, er's visa for Canada was ured through the WCC office in onto, operated by the Canadian ncil of Churches. He was lly on his way!

Peter Telenta was born on his ner's farm in Yugoslavia in 4. It was a small farm, about hectares (approximately 25 es), and in American standards ght be called a truck garden. ey grew tomatoes, corn, pepes, vines, wheat and some atoes. Peter went to the village ool for four years, but then pped out to work on the farm e his father did, his grandfather l his great-grandfather did ore him.

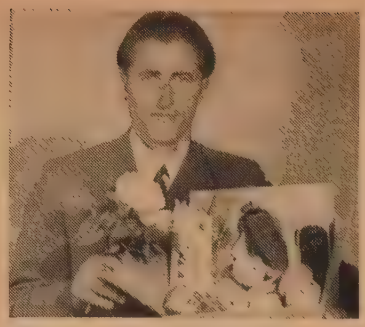
In 1941 he was drafted into the ny, and he always points out udly that he served in "King ter's Army." After the German upation he remained in the ny of General Mihailovic, fighting against the communistic rtisans and later against the nmunistic government. When neral Mihailovic was delivered the official government of Marl Tito, he continued to fight th the rest of the army who ed as partisans in the woods, aring all the hardships involved that life. When in 1947 the rest the partisans were dispersed, ung Peter managed to return his parents' farm, where he nt to work again.

But while he was gone, part of s father's land had been collecized, leaving only five hectares the family, too little to support em all. In 1950 Peter got a job longshoreman in Fiume, hoping help his family along by earng some extra money. He worked rd for two years, and then turned home to help with the mmer harvest. In October of 52 he took a job as unskilled bourer with a construction gang Belgrade.

But Peter was unhappy. The all farm of his parents could barely support his father and mother. He could not help them much with his meagre labourer's pay-check. He was determined to find a solution. Maybe his cousin in Canada could help! If he could only get away and join his cousin in Canada, he might be able to help his parents. He decided to try it.

Late in 1952 he crossed the border illegally into Austria and ten days later entered Bavaria. He soon found his way to Camp Valka, a large displaced persons camp near Nürnberg. He saw many refugees like himself sitting around doing nothing. They did not seem to have any hope for the future . . . any reason to want to work. Peter was determined that was not for him.

He got a job through the camp welfare labour office as a member of the working squad doing any and all kinds of heavy work around the camp. He registered with Camp Valka's World Council of Churches' resettlement representative and wrote to his cousin in Canada. His spirits began to rise. He had firm employment; he had regular food and shelter; and best of all, through the Canadian Council of Churches and the World Council of Churches, he had a chance of emigrating to Canada!



Peter Telenta—1000th Case.

Note: Anyone interested, and willing to act as sponsors for persons like Peter Telenta, write for particulars to A. Maclaren, B.S.A., Director of Settlements, The Canadian Council of Churches, 3 Willcocks Street, Toronto, Ont.

The World Council contacted its office in Canada, which found Mr. Colak, Peter's cousin, and began preparing a dossier on Peter. A month or two later his Canadian visa was obtained. Some weeks after that he was on his way to the port. Just as he arrived at the dock, a WCC representative rushed up with the farewell gift. Not all of the emigrants got them. It was then — through an interpreter—that Peter discovered he was the 1000th settler from the Munich area who had been helped by the Revolving Fund of the Intergovernmental Committee for European Migration. It was an embarrassed but grateful young man who haltingly thanked the WCC representative for this parting gift. His face showed best his feelings. There was a broad smile on Peter's face as he sailed out of the harbour. He was getting a new chance. He was joining his cousin in Canada, where he would make a new life for himself—where he surely would be able to earn enough to help his father and mother back on the little farm in Yugoslavia.

There is no doubt about the enjoyment of the two Angola women shown above. The photograph was snapped as a large audience viewed "The King's Man" which Rev. Anson Moorhouse filmed on the Angola Mission Field.

The "King's Man" to Chissamba

J. D. ORMISTON

Africa is full of contrasts. The "Red Light" is playing at the local theatre six kilometres away. "The King's Man" is the feature of the week on the mission station. (A considerable part of the picture was filmed here at Chissamba.) What a picture! Anson Moorhouse has been complimented by the experts, and they do well, but he and those who helped him produce "The King's Man" would smile to hear the African noises of appreciation. Al Knight came over from Dondi with his machinery and his big 12-foot screen. He and Harold Steed hung it up between two towering palms and somebody arranged to have a full round African moon to filter through the fronds. A perfect setting for a magnificent film. People who pay their money to sit in a plush seat under a phony sky have nothing on us. We deal strictly in the genuine stuff.

Well, the picture rig did break down in the middle of the show; loose connection or something. Harold proved equal to the hour. He was ready with a concert of Spirituals by Marion Anderson on his new, powerful player machine and loud-speaker. Al disappeared into the innards of the machine to effect repairs. Spirituals and symphony for intermission. Who could complain about that? The smiles on the faces of the 450 listening Africans spoke appreciation to the folks who helped to send the records out here with Harold Steed.

This is education and enjoyment all rolled up into one—at its best. The genuine character and craftsmanship in every scene suits the sincerity of the man portrayed. Sentiment held in check and fidelity to the facts of African life lend proper perspective to the central truth. The good news about God continues to make a difference wherever it is heard. The day of closer fellowship with the African Church is at hand. "King's Men" in Canada and Angola are met together under the same Cross. "And I, if I be lifted up, will draw all men unto Me."

Dedication

St. Andrew's Church, Sioux Lookout, Rev. Charles Forsyth, minister, was opened and dedicated, Dr. Harold Frame, St. Stephen's Broadway Church, Winnipeg, Man., officiating. He was assisted by Rev. R. J. Leighton, Kenora, acting for the Chairman of Presbytery, and Rev. W. T. Brady, immediate past chairman of Presbytery. At the evening service, gifts and furnishings were dedicated. During the afternoon reception, presentations were made to the contractor, Mr. Fred Hakala, and his assistant, Mr. G. Hill, both of Sioux Lookout. Mr. W. B. McNiece, only remaining member of the First Session of the Church, was Chairman for the afternoon.

At the Social Hour which followed the evening service, a music-case was presented to Mr. Leonard Farr, organist for a number of years. Mrs. Farr received flowers. Mr. A. Hibbert presented the minister with a very beautiful desk set of pens on behalf of the congregation, expressing appreciation for his leadership.

MacKay Church, Ottawa, Ont., Rev. A. I. Higgins, minister, has put into effect a Christian Education Programme that has a place for every member of the congregation. A staff of 55 teachers and officers directs the plan, which consists of six departments. The Family Life Department is for every family every hour of the day in every home, with mother and father as leaders. Materials are available to assist in directing a Christian attitude and faith in daily living.

THE SUNDAY SCHOOL LESSONS

The Uniform Lessons for Adult Classes

J. D. McCRAE

Lesson for December 20

THE PRINCE OF PEACE AND A WARLESS WORLD

Isaiah 2: 2-4; 9: 2, 5-7;
St. Luke 2: 8-14.

The Scriptures set for this Christmas lesson are in two parts —the one a beautiful statement of the promise that Christ would come, and the other Luke's matchless story of the Master's birth. Isaiah offers the perfect background for the Christmas story. Away back in the 8th Century B.C. this man of God knew it would happen and he talked with sure confidence and gave the nation hope that God would some day send a deliverer. Isaiah saw further than that. He speaks of a time not yet come to pass, but God can still use him to kindle our hope for a warless world. He believed in a God who could and would accomplish the miracle of world peace. When men truly understand God and come to Him and accept His decisions, they will no longer have any need to go to war, and can start making tools for peaceful tasks out of their erstwhile weapons of defence. But the nations will have to come to God before they can have peace,

This prophet of an ancient time linked his hoped-for warless world with the coming of the Messiah. Perhaps Isaiah could not have visioned so long a time between the two events. He does not say. But he saw both. The Messiah came on the first Christmas, and all who have come to know Him know that He is the Prince of Peace and are more sure than ever that the warless world has to come, too.

"The mountain of the Lord's House shall be established in the top of the mountain and all nations shall flow unto it." This must happen. The peoples of the earth must come to the Prince of Peace and accept Him. We have been rightly taught to believe that every lovely Christ-like deed or word at Christmas helps, but let us this year think more especially and more searchingly of the one Christmas present for Christ that He has not yet been given — the peoples of the earth. What specific thing can we do to bring Him that gift? He wants it more than any other, and He wants that most because He can then give back so much to His people. He can give them their peace and the joy of fellowship in a warless world.

Lesson for December 27

"THY KINGDOM COME"

St. Matthew 6: 9, 10; 28: 16-20;
St. John 17: 18-21; Acts 1: 6-8;
Revelation 11: 15b.

Here we have a group of five Scripture passages for guidance in summing up the lessons of the past quarter. A careful examination discloses a helpful sequence. The general theme has been "God's Design for a Better World."

In the prayer which Jesus taught His disciples there is included the petition "Thy Kingdom Come" in which every time the prayer is offered in sincerity the longing is voiced that above all "earth's tragic empires" God will establish His, so that when it comes it will banish strife, give men the best to live for, and drive pain and shadow from the world.

When Jesus gave His great commission to His ambassadors, He reminded them that the great goal would not be achieved by simply waiting for it. They were to go—and to all nations. There is no end to missionary labours till the Kingdom is come. Yet come it will, for Christ Himself and His abiding Presence with all who work with Him are the guarantee that even when prospects are dim, hope is not gone. He is always with us, even to the end of the world.

The Master's own intercessory prayer makes it clear that unity in Christ's Church must be a forerunner of the Kingdom. He prayed that all might be one as He and the Father are one. The world will be prepared to believe when all who do believe work in unison to promote the belief. Surely here is ample motive for the unifying of all Christians—that the world may believe, i.e., that the Kingdom may come.

The passage from Acts brings before us the real problem confronting the disciples when they were sent out to the Kingdom task and conscious of their own inadequacy for its demands. They are buoyed up again with a promise. They must stop trying to find all the answers as to when the Kingdom will come and in what manner. Power from God Himself is promised when the gift of the Spirit is come to them. At Pentecost the conception of the Kingdom was broadened. It would be a universal Kingdom reaching to the uttermost parts of the earth.

In Revelation we have a glimpse of the hopes and dreams in realization when the purposes of God have been worked out and the plan completed. Christ reigns. His Kingdom abides—the only abiding Kingdom that shall know no end. This consummation visioned so long ago is still vivid and real to those who in faith commit themselves to Kingdom tasks.

Lesson commentary based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1953 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Urgently Needed

GRADUATE NURSES for

55-bed well-equipped Hospital

operated by the Board of Home Missions. Situated amidst unsurpassed mountain scenery, hospital offers excellent accommodation (board and lodging $40.00 per month). Usual conditions and benefits. Transportation refunded after one year, not exceeding $60.00.

Apply: Administrator,

WRINCH MEMORIAL HOSPITAL

Hazelton, B.C.

HANDWORK

(*Continued from page* 12)

Take one sheet of blueprint paper from the package and quickly Scotch-tape it to the inside of the window, with the sensitive side of the paper over the frost and press gently. Leave on for about three minutes. Remove and immerse in a dish of clear water for a few moments. Remove and immerse in a pan of water in which you have poured about one tablespoon of peroxide. When it has turned an attractive blue take it out of this solution and wash off in clear water—lay flat until dry. This makes a very attractive picture. This lesson could be used with individual children making their own pictures. These could be saved and used for Valentines, or used for wall decoration.

January 17

Give each child two or three five-inch circles of white tissue paper. Each circle must be folded in half, and in half again, and then folded for the third time. Then each child will need a pair of scissors to cut small pieces out on each folded edge and across the curved edge. When opened, each design will be different but attractive enough to be called a snowflake. Some of these can be pasted on the windows or pinned loosely on the bulletin board.

Smaller circles may be much more effective, but the folding and cutting is not for tiny fingers of four and five-year-olds.

January 24

Today supply each child with a piece of grey paper, a piece of chalk and crayons, and let him draw a snow picture.

When each picture is completed, write at the bottom, "God sendeth the snow like wool."

January 31

Again supply each child with a piece of grey paper, a piece of chalk and crayons. Then ask the children to draw a snow picture but to be sure and put a bird in the picture.

As each picture is completed, write at the bottom of the picture "Feed the birds."

NOTES

(*Continued from page* 8)

National Young Adult Conference last summer recommended that we publish some group worship outlines on the Y. A. page for your guidance, which we have done in recent issues. The summary of Rev. Leonard Griffith's daily devotional addresses in the published Conference Report could also be very helpfully used by worship leaders. Outlines of effective worship services that you have developed and used would be welcomed by the Editors of the Y. A. page.

AN IDEA

Could your group sponsor Marriage Preparation Clinic Course, for the Young People your Church? Or better yet, co they enlist the co-operation of the Couples' Clubs and You Adults of your community in pl ning an inter-church program along the lines of the Calg Marriage Clinic? Chapter VIII the handbook, "Young Adults the Church," gives specific sugg tions. Send us a report and pho of your programme in this fiel

Reception Held fo Mrs. Hutchinson

High tribute was paid Mrs. D. H. Hutchinson on her reti ment as Principal of the Unit Church Training School. At reception in her honour held the School of Missions, St. Geor St., Toronto, Miss Dency McCa spoke for the graduates of t School; Dr. John Line for Emm uel College, Dr. Wilfred Lockh for the Board of Colleges a Secondary Schools, and Mrs. W. Campion for the Professio women workers. "Mrs. Hutchins is a master teacher," said M McCalla; "Emmanuel Colle rejoices to pay tribute to M Hutchinson," said Dr. Line; "M Hutchinson has always been ardent campaigner for the rig of women in the Church," stat Dr. Lockhart; "Four hundr women would pay a double trib to Mrs. Hutchinson," said Mrs. J. Campion, "one to her as friend, counsellor and esteem co-worker; the other as a teac who in sending them out urg them to be worthy of their hi calling." She expressed the aff tion of the professional wom with a bouquet of red roses. R J. Lavell Smith, D.D., Chairm of the Board of the United Chu Training School, who presid ended with a witty alphabeti appraisal of Mrs. Hutchinson. spoke with pride and deep feeli of the Principal and her contri tion to the school and to all ar of Church life. Appreciation the contribution of Mr. J. D. Hutchinson towards the success principalship of Mrs. Hutchins was expressed by the speakers a sung by the students.

A gift, the Jean Hutchins Scholarship, in the United Chu Training School, was presented Dr. Winnifred Thomas. It given by the Board, by memb past and present, and by frie of the School. Mrs. Hutchins having expressed her deep thanks, went on to speak of School. "Nowhere can there b finer body of students," she sa

Mrs. Hutchinson is to remain the teaching staff of the Sch giving leadership in classes the synoptic gospels, and in Ch tian Education. Miss K. Har Christie takes over the duties the Principal.

Windows Unveiled

Memorial to Very Rev. T. W. Jones, D.D.

"For thirty years and more this was his Church, his earthly spiritual temple. His words gave cheer and renewed faith to the sick. He ministered comfort and hope to countless bereaved, and gave guidance to the anxious, the bewildered and the lost. His evangelical zeal was a clarion call to all who heard."

This was the tribute paid by Rev. Norman Coll, D.D., O.B.E., of Parkdale Church, Ottawa, Ont., at the unveiling of a three-panel window in Calvary United Church, Westmount, recently, to the memory of Very Rev. T. W. Jones, D.D., former Moderator of the United Church.

The window appropriately illustrated the scope of Dr. Jones' ministry. The central panel contained a full-size figure of Christ in the attitude which Dr. Jones emphasized in his life and teaching, "Come unto me all ye who labour and are heavy laden." The right-hand panel was a tribute to the women of the Church in remembrance of Dr. Jones' gratitude to the women of his congregation for their loyalty and devotion. The left-hand panel, presented by the International Gyro and the Montreal Gyro Club, of which Dr. Jones had been chaplain since its inception, portrayed the Sower. This emphasized the practical aspect of his ministry.

The present minister of Calvary, and Dr. Jones' successor, Rev. Walter Spence, described him as an administrator, soldier, statesman, pastor of souls, leader of men and friend of all.

Dr. Coll traced the life history of Dr. Jones from the time he left school at the age of ten to work as a farm labourer and later as a coach-builder in England, to when he was honoured by 700 Protestant laymen in Montreal in 1948.

"We miss the entire secret of his life and influence unless we realize that his thoughts, feelings and deeds were ever directed by the Lord," Dr. Coll said.

Ralph L. Jones, son of Dr. Jones, performed the act of unveiling. Rev. R. DeWitt Scott, Secretary of the Montreal Presbytery, represented the Church at large, and assisted in the service by reading the Scripture.

A. B. L.

Navy Trains Chaplains

Cornwallis, N.S. Sixteen ordained ministers were put through a two-week drill course at the eastern command. Present were two Baptist ministers, one Presbyterian, four Church of England, seven United Church ministers, and two Roman Catholic Fathers.

It was a rare sight, for one who knows, to see a platoon of sixteen uniformed men, who on Sundays were gentlemen of the cloth and of the Roman collars, responding to the command from a Chief Petty Officer.

Windows unveiled in Calvary Church, Montreal, Que., in memory of Very Rev. T. W. Jones, D.D., for thirty years minister of that Church, and also a Moderator of General Council of The United Church of Canada.

BOOK REVIEWS

Jungle Lore

By Jim Corbett. (Toronto: Oxford University Press.) $2.50.

I am not a hunter. I have never killed anything with a gun except a groundhog, and in general have little sympathy with "the man with a gun." However, I read this book not only with interest but with delight which at times bordered on excitement.

I suspect that many will be ready to buy this book when they see that it is written by Jim Corbett, for as one who knows said, as soon as her eyes fell upon the author's name, "that'll be good." Thus I found it and can heartily commend it to all lovers of nature. It is set in all the inexhaustible beauty and infinite variety of the jungles and forests of India. Hunters will read it with profit and delight. There is adventure and excitement; also the lore of birds, song-birds to game birds, flowers and trees, snakes, poisonous and non-poisonous, the many comparatively harmless animals and the marauders and stately elephants.

Although adventurous, the book is delightfully wholesome and easy to read. Any bright boy or girl from ten to twelve would find it worth an evening away from the movies. Its incidental insights into Indian life and character are also commendable. E. M. C.

The Happiest Hour

By Stewart Hunter. (Toronto: Collins.) $2.75.

Here is a story that should please every Scot and interest others having the good fortune to read it. Its setting is the industrial Clydeside and the pleasant residential suburban area of Milngavie. The author knows ships, engineering, and the people engaged therein and he describes all with an artless naturalness that is perfection. He is Assistant Publicity Manager of a Clydeside engineering firm but literature has been and is his great interest.

Here his main character is Andrew Chisholm, a kindly master engineer who founded and developed his own ship-building business and immersed himself in it until past middle life. Then it so happened that he and Mrs. Rankin, a widow with three grown-up children—the youngest was fifteen — met while both were taking a brief holiday for their health's sake. Andrew realized rather suddenly that his life hitherto had been far from complete. During this three weeks' holiday they became acquainted, fell in love and decided to marry before the next Christmas. From there on a lovely story unfolds, showing how Andrew won the confidence of the children. E. M. C.

Eagle Special Investigator

By MacDonald Hastings. (Toronto: Collins.) $2.25.

This book gave me both pleasure and profit. It is purely recreational and suited to most ages. The author has been Editor of *The Strand Magazine* and is now publishing and editing his own magazine, *Country Fair*. Of himself he says, "When I was a boy I often wondered how I'd feel about things when I grew up. Now I'm old enough to be a father, I find that I like the same things that I liked as a boy. The only difference is that I've learnt to like a lot of other things as well."

Here he casts himself in the role of a special investigator for a paper "that every boy was waiting for . . . called *Eagle*." On *Eagle's* front page was a strip cartoon character called "Dan Dare." Special Investigator was to go out and actually do what was reported of Dan Dare. The outcome is this book, full of fascinating and exciting escapades. One easily accompanies him imaginatively in a dive to the bottom of the sea, an escape from a submerged submarine, a ride with the Household Cavalry, a solo flight, tobogganing in the Alps, as a target for a knife thrower, a driver of a Centurion tank, in Canada with loggers, at the controls of a trans-Canada train, with Mounties and gold-diggers.

There are sixty-eight splendid photographs. For pure fun and much inferential information of many things, parents would be well advised to give this book to their boys and girls, and to read it themselves. The price is right, too.

E. M. C.

Captain of the Araby

By Howard Pease. (Toronto: Doubleday Publishers.) $3.00.

This is a story of intrigue on board a modern vessel sailing from San Francisco to Tahiti. The mystery begins even before the ship sets sail when the Captain is delayed from getting aboard, and the series of events that follow closely on that delay have the Captain and his third mate, Tod Moran, worried and on guard all through the voyage. Suspicion points to a new hand, Rod Nichols, who has joined the crew for adventure, but before the voyage is ended all hands on board are involved in a mystery which is not solved until Tahiti is reached. A clean, fast-moving adventure book for older boys. M. L. S.

Further Chronicles of Avonlea

By L. M. Montgomery. (Toronto: The Ryerson Press.) $1.98.

To read these *Further Chronicles of Avonlea* brings back vividly to the generation of readers of the "Anne" books, the people of Avonlea with whom this popular Canadian heroine grew up. They were practical, homey, kind-hearted, with sometimes a sharp humor to add interest. This area of Prince Edward Island, including all the places which became familiar to those who knew Anne, is now included in a national park. Each Chronicle is a complete story—a tale tender or tragic—of people living near the sea who might be described as "the salt of the earth."

PRESBYTERIES

Montreal Presbytery with regret accepted the request of the Rev. Ernest E. Long, D.D., for transfer to the Toronto Conference. Dr. Long has been minister of Fairmont-St. Giles United Church for over ten years. He is the immediate past-chairman of the Montreal and Ottawa Conference, and is a past-chairman of the Montreal Presbytery. He left Montreal on Nov. 10th to assume pastorate of Humbercrest Church, Toronto. Before coming to Montreal Dr. Long served the Church at Kirkland Lake, Ontario.

The Call to Rev. John Howes from Trinity United Church, Drummondville, Quebec, was approved by the Presbytery. Other Calls approved were as follows: Rev. Wilson Bridge from the Maritime Conference to Lachute United Church; Rev. G. W. Bruce, of Tatamagouche, N.S., to Brownsburg United Church, Que.; Rev. S. J. Pike, formerly of Brownsburg, to Newtonville Pastoral Charge. It was also announced that Rev. Joseph Lynn, minister of Ahuntsic United Church, had accepted a Call to East Gloucester-Hawthorne Pastoral Charge in the Ottawa Presbytery.

Presbytery was addressed by Mr. D. R. Poole, of Vancouver, in the interests of the A.O.T.S. organizations, and by Rev. George G. Connolly, newly appointed Field Secretary for Christian Education of the Montreal and Ottawa and Bay of Quinte Conferences, on Christian Education.

The Missionary and Maintenance Report was presented by its newly appointed Chairman, Mr. William C. Scott of Valois. He called upon the members of Presbytery to take the matter of Stewardship seriously. "A tenth," he said, "is only a starting point." We should proceed to more generous givings to the Missionary Work of our Church. He claimed that membership contained the obligation to give. New members, therefore, should be provided with a box of Duplex Envelopes when they joined the Church.

A. B. L.

Cochrane Presbytery. The Church cannot be indifferent where human values are involved. Presbytery recognized in the northern Ontario mining area, the situation confronting management, but as General Council has endorsed the principle of collective bargaining and the right of workers to organize to promote the legitimate aims of labour, Presbytery called upon Management to co-operate with labour in achieving full employment, adequate standards of wages and working conditions, and an increasingly democratic spirit in industry. Labour was called upon to match its new heightened power with an increased sense of responsibility; and to beware of falling into the covetous spirit which it condemns in capital.

Rev. E. Crossley Hunter, D.D., President of Toronto Conference, gave a most inspiring address.

E. G. S.

Burin Presbytery, meeting at Creston, Nfld., with the chairman, Rev. J. L. Reynolds, presiding, added to the Rolls the name of Rev. George W. Howse, the first minister to be appointed to the Epworth Charge. A manse and new Church are on the programme for the next two years. A Preaching Mission was planned. A ten per cent. increase was the objective for Missionary and Maintenance this year.

A. N. H.

Quebec-Sherbrooke Presbytery meeting in Waterville placed special emphasis on Christian Education. Under the direction of Rev. George Connolly, Field Secretary for Christian Education for the neighbouring Bay of Quinte and Montreal and Ottawa Conferences, the presbyters saw a film and then discussed the local problems of Sunday School and Young People's work.

The first evening's session was something new as well. Major Rhodes Chalke, who is a member of the Church of England and is teaching psychiatry at Ottawa University, spoke on the subject "Psychiatry and Religion." Having outlined briefly the task of the psychiatrist, he proceeded to show how the minister and psychiatrist might co-operate in improving the mental and moral health of those who need such help. Naturally enough, there were many questions and considerable discussion following the address.

Despite the shortage of ministers, a number of charges, vacant at Conference time, were reported filled. Inductions have been held in East Angus, Waterloo, Mansonville, and Metis Beach. November 4th was set as a date for the induction of Rev. T. W. Tyson to the charge at Kinnear's Mills, and plans were made for the reception at Megantic of Rev. Arthur Plowright.

R. A. C.

Hamilton Presbytery. Meeting in Zion United Church, Hamilton, Ont., the Presbytery of Hamilton, presided over by the Chairman, Rev. Arthur Organ, received with regret the request for retirement of Rev. John Mutch, D.D., Melrose Church, Hamilton, Ont., to take effect June 30th, 1954.

Rev. Callum Thompson, St. Paul's, Dundas, Ont., also placed his resignation before Presbytery. He was resigning in order to accept a full-time chaplaincy with the Canadian Navy at Halifax, N.S.

The resignations were accepted, and Rev. E. M. Aitken, First Church, Hamilton, was appointed interim Chairman of Melrose, and Rev. L. H. Currie of St. Paul's, Dundas.

Two candidates for the ministry were received and certified to their respective Colleges.

Toronto West Presbytery. Two candidates for the ministry were received by this Presbytery at its recent meeting. They were John Mervyn Dickinson, 19, son of Rev. C. H. Dickinson, D.D., Book Steward of The United Church of Canada, and William Reid, 26.

Notification was received from the Executive of General Council that the boundaries between Toronto and Hamilton Conferences are changed. All charges west of Etobicoke River are transferred to Halton Presbytery as of Jan. 1, 1954. The charges are Burnhamthorpe, Clarkson, Cooksville, Dixie, Lakeview, Port Credit, Applewood Acres and Streetsville.

Presbytery reaffirmed its opposition to any change in the Criminal Code to legalize lotteries or other gambling.

Muskoka Presbytery met where it had never met before, in the village of McKeller. Dr. E. Crossley Hunter, President of the Toronto Conference, made of the beauty of the leaves an impressive introduction to his address to the Presbytery.

The new chairman is the Rev. Norman J. Thomas of St. James' Church, Parry Sound. Under his presiding, the long agenda was completed and adjournment reached just a little before the scheduled time.

It was reported that in the visitation of charges some Church property was found to be inadequately insured and the charges in question had noted the condition.

Rev. F. M. Milligan reported for the M. & M. and Missionary Education. This report is always a high moment in this Presbytery. When it comes, horizons move and we are at once in Korea and Northern Rhodesia, and there is vision as well as insight in the things that are said.

The charges heard the allocations for 1954 and accepted them with enthusiasm as minimum objectives. The total for the Presbytery is something over $13,000.

Gordon Coburn was present—a well-known layman of the Church, does anyone need to add? Among other things, he said: "Our time is so occupied with material possessions that God's grace cannot enter a heart that does not make some unselfish use of them. While in the use of them there is some unfulfilled duty, we are unready to receive God's best for us. We have not reported the best of this Presbytery until we have noted the good will and good humour that makes fruitful counsel possible."

G. L.

Rev. David A. MacLennan, D.D., former minister of Timothy Eaton Memorial Church, Toronto, and Professor of Preaching and Pastoral Care, Yale Divinity School, New Haven, Conn., is to be Editor of the Homiletic Dept. of **Church Management,** a clergymen's interdenominational journal published monthly in Cleveland, Ohio. Dr. MacLennan has selected as the title of the Department "Priming the Parson's Pump."

Presbytery Woman's Associations

Qu'Appelle (Sask.) Presbyte For organization purposes a me ing was held this fall in Kipl United Church, when a mot that a Presbytery Woman's As ciation be formed in Qu'App constituency carried unanimou Mrs. J. R. McKenzie, organi from Moose Jaw, gave an add on "Our Church and the W of the W.A. Members." Po stressed were Evangelism, St ardship, Expansion, Enlistment services in Church work. M Frank Haig spoke on the du of the W.A. Presidents, stress the need for overseas relief. ladies registered, with 18 W groups being represented.

Abernethy-Yorkton (Sas Presbytery. A new Presbyt W.A. was formed when a la delegation attended a meeting Yorkton in November in Andrew's Church, Mrs. J. McKenzie being the organi Mrs. G. J. Betts was unanimou chosen as President. Mrs. Fra Haigh, of Moose Jaw, Presiden Conference W.A., addressed gathering and pointed out purposes and advantages of org izing. Greetings were brought behalf of the Abernethy-York Presbytery by Rev. J. Morela and Rev. J. E. Jones presided o the election of officers.

Kingston (Ont.) Presbytery. Woman's Association, Kings Presbytery, held a fall rally wh took the form of a "One Training School for Leaders." women from 22 Locals atten this meeting in Harrowsm Following the devotional perio discussion and question period led by the officers and commi conveners. Mrs. H. H. Webb Brockville presented a skit "How Not to Conduct a Meetir and then spoke on "The Cond of a Meeting." The guest spea was Mrs. A. A. Crowle, of Osha President of Bay of Quinte C ference W.A.

Rosetown (Sask.) Presbyt As the organization is new, e officer gave a brief report of meeting. The skit "The Wor Visitor from the Church" was sented, followed by a speech Buzz Session which was led by Rev. O. H. Rollis, Eston, Sask.

Peterborough (Ont.) Presbyt The Executive met in Lakefi Duties of officers was the sub of Mrs. C. Bell, and Mrs. Ll Shorten spoke on the Train School, of which she is a gradu

How to Use THE OBSERVE

The Woman's Associat Groups in Petrolia, Ontario, h used **The United Church Obse** to give insight into what Church is doing. A leader pi out special items and comme upon them. One group subscri in order to have the paper av able. The section "The Churcl Action" would lend itself to us such a project as this.

WOMAN'S ASSOCIATIONS

Dominion Council

The October meeting of the Executive of the Dominion Council was held in the Board Room at the Wesley Buildings, the President, Mrs. W. C. Sturtridge, in the chair. A new member on the Executive, without portfolio, was warmly welcomed in the person of Mrs. H. Burkholder, who recently moved to Toronto from British Columbia, where she was actively connected with W.A. work. The Literature Secretary reports sending out 117 parcels containing 4,307 pieces of literature, which went to ten provinces. 19 Life Membership Certificates have been issued. Mrs. H. F. Olds gave a very fine report on organization. A visit is to be paid the Kootenay Presbytery to discuss the advantages of organization. Peace River hopes to organize in 1954. Assiniboia Presbytery W.A. was organized at Lafleche, and Montreal Presbytery W.A. was organized in October. Mrs. J. L. Halpenny and Mrs. Clayton Searle gave brief reports on the Sixth National Assembly of United Church Women held at Atlantic City early in October. The Dominion Council representative to the Training School reported progress.

Presbyteries

Haldimand-Norfolk (Ont.) Presbytery held its seventh semi-annual meeting on October 30th in York United Church, the President, Mrs. Gordon Anderson, in the chair. Greetings were brought by Mrs. Livingston, President of Hamilton Conference W.A. A Quiz Session was conducted by Mrs. V. W. Kinsman. An address was given by Mrs. Tufford of Beamsville, and one by Mrs. Oaten on Five Oaks.

Halton (Ont.) Presbytery W.A. held a dinner on November 16th in Hornby Hall, when the women at a round table conference discussed the work of the Presbytery and its problems.

Cochrane (Ont.) Presbytery. The Presbytery Woman's Association held the fall rally at Kapuskasing, the President, Mrs. R. Dodds, presiding. Mrs. R. Ison, President of Kapuskasing W.A., invited the delegates to visit the manse during the day. Mrs. W. Shuttleworth took the devotional period, speaking on "Thanksgiving Week." A guest of the Presbytery was Mrs. K. Rose, President of the Toronto Conference, who answered many questions asked by the delegates who came from six local Associations in the Presbytery. Mrs. R. Ison spoke on memberships and life memberships.

Lambton (Ont.) Presbytery. Christian Stewardship and a deeper interest in W.A. work should be developed by all women, Mrs. W. C. Sturtridge, President of the Dominion Council, told the women gathered at the fifth annual meeting of Lambton Presbytery W.A. held in Watford in November. The guests of honour were introduced by Mrs. R. Parr. Mrs Sturtridge urged that we always conduct the worship service and pause in our busy lives to pray, asking for guidance. If we face the present the future will take care of itself, she said. The officers of the Presbytery were installed by Rev. J. C. Briton. The new President is Mrs. J. H. Moffatt.

Hamilton (Ont.) Presbytery. In place of the usual rally held at this time of the year Mrs. W. Ashford's committee arranged for four rallies at various places. Mrs. Leslie Jones, President, presided at all four. The speakers were Mrs. Marjorie Wilkinson, Mrs. V. W. Kinsman, Miss Barbara Jewell and Rev. Aubrey Jones. Mrs. Leslie Jones spoke of the Henrietta Jewitt Memorial Fund which will furnish a room at Five Oaks. Representatives were present from Hamilton Presbytery W.A., Hamilton Presbyterial W.M.S. and the Hamilton Conference W.A.

A CANDLELIGHT SERVICE

An impressive candlelight service was held at the annual meeting of St. Paul's United Church Woman's Association, Petrolia, Ontario.

The opening worship was in the form of a "Canadian Friendship Carol Service" under the direction of Mrs. E. Kells. The Christmas scripture was read and then the open Bible placed at the worship centre in front of six unlit candles. The Magnificat was repeated and a candle lighted for the Canadian Jewish people. Mrs. R. Stewart sang the Canadian Indian hymn "'Twas in the moon of winter time," and the second candle was lighted for the Canadian Indians. The French carol "O come all ye faithful" was sung, with the third candle for the French Canadians. The singing of Luther's Cradle song "Away in a Manger" was followed by the lighting of the fourth candle. The Europeans, those from Africa, Asia, the Negroes, the Japanese and the Chinese, as members of Christ's Church, had the candle of good will and friendship lighted for them. The Polish carol "Infant Holy" was sung with the lighting of the fifth candle for the New Canadians from war-devastated lands of Europe. The singing of the carol "Gentle Mary laid her Child" (written by a Canadian) was followed by the lighting of the sixth candle for "Christian Love," with the command "Love thy neighbours as thyself," and that "Love can speak a language all nationalities can understand." After a prayer, the Rev. Hugh Moorehouse repeated "Our Lord's Summary of Law."

Material for insertion on Woman's Association Page should be sent to Mrs. N. A. McLean, 833 A Bathurst Street, Toronto, Ont.

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Retiring

Dear Sir, — I would like to second the criticism of Mrs. Fanny K. Huntley, Vancouver, B.C., of Roman Collar's article on "Retiring Gracefully." The fact is, a minister pursuing his usual ministerial activities has to be "stabbed broad awake," by the experience of retirement, itself, to realize some of the difficulties connected with it, sufficiently to "feel his brother's sigh, and with him bear a part."

Belatedly, this subject is now receiving attention from Medical and Psychic Science as to its effect on the health and happiness of people in all areas of life. One authority states that radical changes, which alter our accustomed ways of life, as we grow older, must be made cautiously, as they are "potentially deadly."

And what could be a more radical change for a minister (speaking personally) than to quit the pulpit, where he has led others in worship; with all that implies, for fifty-seven years, for a seat in the pew, where he is led in worship, with all that may imply?

This problem of the relationship of pastors and their Churches to retired ministers calls for the thoughtful and prayerful consideration of the application of the Golden Rule to the situation: remembering that "Evil is wrought by want of thought as well as want of heart."

Apropos this problem, one of our Church leaders in Methodism, Rev. R. E. Carlyon, D.D., recently expressed a good procedure as follows, "I think a friendly conference between the pastor and the retired brother would have much merit, if each came to it with a desire to be of the utmost help to one another, and with an awareness that problems do exist in such a relationship. . . ."

William H. Wright.
Kenesaw, Nebraska.

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Letters

Revised Standard Version

Dear Sir,—Much has been said and written about the Revised Standard Version of the Bible, some calling it "a must" and some denouncing it. It seems that many do not know that there is an earlier revision of the Authorized Version.

There was the Revised Version of 1870-1880. In it Matthew 5: 22 reads "But I say unto you, that every one who is angry with his brother shall be in danger of the judgment." It (R.V.) contains all the desirable corrections given in the R.S.V.; has all words that were not in the manuscript printed in italics; something that the R.S.V. has not; and all this while still retaining the cadence and poetic language of the Authorized Version.

Wiseton, Sask. M. M. Beaton.

The Dawson Creek Church

Dear Sir, — During the past summer on a trip to the west, my wife and I visited a number of Churches, among them my first charge at Dawson Creek, British Columbia. The story of the United Church in Dawson Creek, B.C., reads like a "rags to riches" saga. It parallels the fantastic growth of the town with which it grew above the stubble field when the railway came in 1931. As we sat again in the little Church and the minister spoke to his weekly radio congregation, memory turned back to the story of a devoted group laying the cornerstone of the building. The Home Mission Board had made a loan and a small grant to make this building possible. By 1940 the loan was repaid. By 1943 the Charge was self-supporting. We recalled the long jaunts through cold and mud to visit the homesteaders and to preach in their remote schoolhouses. We recalled the "singspirations" of the American army boys in th Church "where they do all th singing." . . . But the ministe was saying "This broadcast i coming to you from . . ." and w realized that today's Church ha gone far beyond anything th original group had dreamed o Of course, wheat, the Alaska Hig way, the John Hart Highway, an the magic of oil have played the part, but the Church has bee there through it all. The litt Mission Church has proved i worth.

I. Wesley Hutton.
Blackstock, Ont.

Disagrees With Dr. Forster

Dear Sir,—I cannot agree wit Dr. Forster's suggestions on edu cation through the sermon.

First of the fallacies is D Forster's idea that order, ritua music and speech "make real th presence of God among Hi people." They do not MAKE a experience. We may hold out ou hands and open our minds, an God does the rest. God cannot b conjured up by any means, n matter how sacred.

On illustrations, the list has a air of Pollyana optimism which i not verifiable from life.

As before 1925, the ecumenica movement must come from th grass roots, and not from th centre of the institution.

Dr. Forster's estimate of hi audience is unrealistic. Any speec authority who knows the speake audience relationship will verif that the average reaction is n a "studied, prepared, arouse attention," but "Ho-hum, wha next!" Forster is very right i affirming the necessity of "life situation" preaching. And "Bib lical" preaching is exactly tha Therefore we do not begin wit the Bible, but with life.

I wonder what is meant b "sermons like that can change th world." Such a statement is n only un-Biblical, but rejects th Protestant principle of the gra of God.

If Dr. Forster is correct i saying we have "come out of tradition of great preaching," heartily agree that we have com OUT of it. What is needed is n a return to the spell-bindi Moodys and Spurgeons, but a adventure of faith into the ne and the present problems preaching.

W. B. Glenesk.
Magnetawan, Ont.

Rules and Regulations

Dear Sir,—In the May 1st iss of **The Observer**, on page 34, a headline reading "Chapla Needed" — something which very true indeed. The headline part of an article on the Chapla Services of the Armed Forces, Dr. Harold Young, who is sure writing of something of interest every member of our Church.

However, there is a question I would like very humbly to ask: If Chaplains are needed in the Forces, and if the Church desires to support the long-range objectives and work of the Chaplain Services, why are thumbs turned down on any move whereby students for the ministry may obtain mission field credit for at least part of their summer service in the Canadian Officers' Training Corps? The rule still stands that those students who serve in the COTC, even though part of that service consists in practical assistance to Chaplains in spiritual work with Servicemen and families of Servicemen, must also spend two summers in mission field work.

The point as I see it is that the Chaplain Services are carrying on a great and essential part of the work of the whole Church, and as members of the COTC some of us are taking a real share and interest in that work. There is a future need for pre-trained and well-trained Chaplains, for certainly it is obvious that to be a Chaplain a minister requires some special knowledge and technique for this special field of the ministry. It is better to obtain this special knowledge beforehand rather than to have to pick it up as one goes along.

Therefore I beg to submit this matter to the attention of the whole Church through your "Letters" column, in order that further discussion and consideration may be created. I really feel that at least one of the summers spent by theological students in the COTC as assistants to serving Chaplains should be regarded as equivalent to a summer in mission field work, because I feel that the objects and results are the same: Training for the ministry and practical work for the Church!

D. Elton Adams, 2/Lt.
HQ 27 Cdn Inf Bde Gp
Germany.

Public Ownership vs. Private Enterprise

Dear Sir,—I do not agree with Mr. Sterne on the Nationalization of Liquor.

Whether or not the Government should go into the liquor business is not much of an issue, but other statements made are not true to facts.

Would the Canadian people agree that we live under an autocracy "that would not be surpassed by anything behind the Iron Curtain" because the Liberal Government took the main airline company, the T.C.A., into its own hands, i.e., the hands of the Canadian people? Or should we say that "a monopoly of the most powerful type is set up," because the C.N.R. is also owned by the Federal Government?

Mr. Sterne thinks that competitive enterprise is required to improve and to keep costs down, and that as soon as the government owns and operates some enterprise this would inevitably lead to less efficiency and higher costs. But how does Mr. Sterne account for the fact that Ontario Hydro, which is no private company, is generally considered to be most efficient, and that moreover, to the best of my knowledge, rates in Ontario are lower than those paid in New York, where Hydro is in the hands of a private company? How does Mr. Sterne account for the fact that the Toronto Transportation Commission is supposed to be the most efficient on the continent, and not only that but it also charges rates that are still low compared with some in other cities where private companies are responsible for transportation?

One does not have to be a socialist to realize these facts and admit them, just for the truth's sake.

Toronto. H. L. Wipprecht.

A Vatican Envoy

Dear Sir, — The matter of appointing an envoy to the Vatican is being mooted.

Let us look at the situation.

Canada today is the cynosure of the world. A great, young, Northern nation, only yesterday come to the maturity of manhood; happy, free, united; bi-racial, bilingual, bi-religious, with its ten provinces stretching across a great continent, from the Atlantic to the Pacific. Its unity, its progress and its vast undeveloped resources are the joy and the pride of its people, and the envy of many less-favoured nations of the world.

Let an envoy to the Vatican be appointed and that unity will not be augmented one whit, but on the contrary be seriously jeopardized, or even destroyed altogether. Some even go so far as to say that the country would be split from end to end, as with a butcher's cleaver, Quebec included. Sleeping dogs would suddenly become vocal and militant. Sessions and Presbyteries across the country from Newfoundland to British Columbia would rise up in heated discussion. Nor would it be an undeclared war, but the appeal would be to history and to Holy Writ. A very prominent Canadian, no less than an ex-Prime Minister, has been bold enough to mention civil war. To which I fervently say, God forbid.

We are getting along very well as we are without an envoy to the Vatican. We have an Ambassador in Italy; let that do.

So, Mr. St. Laurent, yours is a very unique opportunity to do a signal service to Canada, so that future generations will rise up to call you blessed, and to judge the high quality of your statesmanship by your handling of this deep issue. Watch your step, "S'il vous plait." And Members of Parliament, "Prenez garde." Let not Protestant reserve and courtesy, or if you prefer, call it Protestant respect for the religious feelings and sensibilities of our Roman Catholic neighbours and friends, be mistaken for weakness and apathy. **Let sleeping dogs lie.**

Lachine, Que. Neil D. Keith.

Rev. F. E. Rice and Mrs. Rice were honoured by the congregations of Winchester Springs, Dundela and Elma Church on their departure for Cardinal. Mr. R. Allison was chairman for a short musical programme, and following an address Mr. and Mrs. Rice were presented with gifts of silver, including a four-piece tea-service, well and tree platter, rose bowl, and candle-holders.

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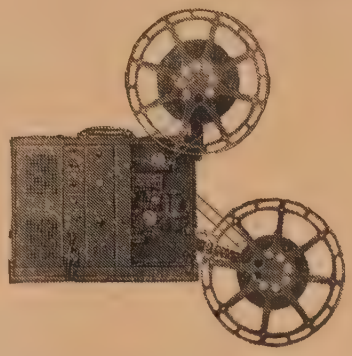

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PRELUDE

(*Continued from page* 13)

hoping to find the King there. The closing scene of the story could well be given without an interlude, and the last seven minutes devoted to the description of Jerusalem at the Feast of the Passover. As Artaban followed the crowds to the Damascus Gate, he saw the Macedonian soldiers dragging a young girl away as a slave. When she saw his white cap and the winged circle on his breast, she implored him to save her. He placed the pearl in her hands as a ransom. In a moment or two a tile fell from the shattered buildings and struck the old man. As he lay dying, the girl heard a soft sweet voice saying to Artaban, who had given all his gifts to mankind which he intended for the King: "Inasmuch as ye have done it to one of the least of these, ye have done it unto Me."

Now if you have a choir to sing the "Hallelujah Chorus," this is the time to sing it. If not, use a hymn of adoration, such as "All Hail the Power of Jesus' Name."

DOORBELL

(*Continued from page* 11)

influence and was permitted to fly him back to England, just before Dunkirk. He was promoted, and then honourably discharged. Now, in his quiet way, he is working out that wonderful Canada experience, giving his life to the derelicts in a London mission. I'm sure he would like you to know."

At intervals we received — a marked newspaper reporting some evangelistic meeting, the scribbled address identifying our friend; a battered treatise on a religious philosophy, picked up in a London bookstall. These we accepted as Gerry's unobtrusive but informative way of assuring us of the direction of his new life. Then next, and most surprising of all, a letter from a Mr. Robinson. "I am employed by Lever Brothers, and must leave for the African west coast. My wife goes with me, but our little children must remain behind. England is being horribly bombed. Peculiarly, one day on the Thames embankment, I met a casual stranger. We just have to talk with someone, and I opened up this awful heart problem of ours. He was so sympathetic. 'Send them to this address in Canada,' he said. 'They will take care of them.' He told me some of his extraordinary story, and that is why we have confidence in him. His name is Gerald Gorsebrough."

Unprepared though we were for this surprising proposition, it was imperative that Gerry's faith be sustained, so, partly out of loyalty to him, we cabled the mysterious stranger to send the children to us.

The last chapter was a final letter from the distinguished nursing sister with the aristocratic hyphenated name. There is no attempt to explain the circumstances here, except that God's astounding ways are so much stranger than fiction's thrilling best. "Gerry disappeared," she wrote. "He was far from well. We worried, and were sickeningly sad, for London is such a big place. It was nearing Yuletide and we planned to have him with us. Then—though you may find this hard to believe — he showed up one evening in a London grill, where we used to gather in those earlier gayer years. He spoke to a man, and they recognized each other — another brother of ours, who left England twenty odd years ago and whom we thought had died in Australia. Gerry was very ill, with an old throat ailment from the trenches. Our brother got him into hospital, and there he looked after him until he passed away."

Her closing paragraph read almost like a benediction. "And now may I tell you, what dear Gerry would most want you people to know. At Christmas-tide, just before he passed on, Gerry's gift to our long-lost brother was, in his own words, 'this new life, the thing which I had found in Canada.' You who knew, and came to love him, over there, would want to know this. What a gift, at any time!"

Rev. Lynden H. W. Barclay

Fatally injured in a motor accident on No. 2 Highway near Cobourg, Ontario, of which he was the innocent victim, Rev. Lynden Harold Winter Barclay of Ottawa died in hospital three hours after the accident. He had left Aultsville, where he was supply minister for the summer, on Monday morning, September 28th, to return for his second year of study on a Fellowship towards a degree of Doctor of Theology at the University of Toronto.

Born in Ottawa 40 years ago, the son of Dr. and Mrs. G. O. Barclay, a brilliant student, he received his early education at Ottawa schools, Glebe Collegiate. Graduating with a B.A. from McGill University in 1932, he two years later took a Master of Arts degree from Queen's, received a Bachelor of Divinity from Emmanuel College, and the degree of Master of Scientific Theology from Union Theological College, New York. He was ordained in Montreal in 1941.

Serving several years in Western Canada, he was the pioneer minister at Kenogami, Que., for four years, when he was called as first minister of the newly-organized Woodroffe and Ottawa West Church. He resigned to take further study. His was a life of devotion and consecration.

Ottawa clergy and laity paid their final tribute at a largely attended funeral service in Bell Street United Church. Rev. A. M. J. Gray, D.D., Presbytery chairman, was in charge, assisted by Rev. Hugh M. Rae, D.D., and Rev. Fred A. Williams, who gave a eulogy.

Rev. Thomas McNaught of Russell conducted a private service for the family before the cortege proceeded to the Church.

Surviving, besides his parents, are two sisters, Miss Hope Barclay, Reg.N., of the Ottawa Civic Hospital, and Mrs. D. W. Pettinger of Ottawa.

Burial was in Beechwood Cemetery, Ottawa. J. R. M.

RECOVERY

(*Continued from page* 10)

Let us recover, fourthly, the Christmas **horizon.** There is no horizon at night. Sunrise creates it. And the horizon appears where earth and heaven meet. By whatever road we travel, sooner or later we must come to terms with the horizon. We cannot escape it. But it beckons us on, challenging our human limitations and enlivening our flagging hopes.

There is a Christmas horizon too, because "God, who commanded the light to shine out of darkness, hath shined into ou hearts, to give the light of th knowledge of God in the face o Jesus Christ." Heaven and earth met in Jesus 1900 years ag and our human outlook has bee different throughout all the su ceeding years. In Jesus, men ha seen the limitations of the humanity and the great dimensio of their spirituality. Christm celebrates the coming of Chris Light. In it we take courage. has set before us a horizon beckon us on.

The Christmas Spirit

At this Christmas Season th Spirit of Good Will is evident. Th would be a wonderful world there could be "Peace and Goo Will among Men" throughout a the earth.

Our missionaries and oth workers are serving faithfully 3 days of the year in the hope th every day may ultimately be fill with the Christmas Spirit. T Missionary and Maintenance Fu makes possible their work acro Canada and in distant lands. A who have generously shar through their gifts must indeed glad that the total for the year well ahead of the previous yea

As the year draws to a clo it is hoped that all who ha received the Christian blessin will express their gratitude mo fully by a really worth-while M sionary and Maintenance Gift, that the Church may finish t year with at least a 10 per ce increase for which the Boar have asked to meet their minimu Budgets of Need.

The Conference totals to t end of November:

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Newfoundland	$ 15,803	$ 19,
Maritimes	199,094	211,
Montreal and Ottawa	244,801	268,
Bay of Quinte	152,990	173,
Toronto	478,667	522,
Hamilton	293,874	323,
London	256,546	280,
Manitoba	133,965	148,
Saskatchewan	100,880	119,
Alberta	113,398	132,
British Columbia	128,066	143,
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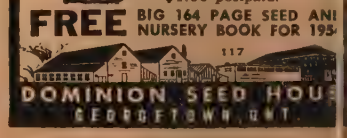

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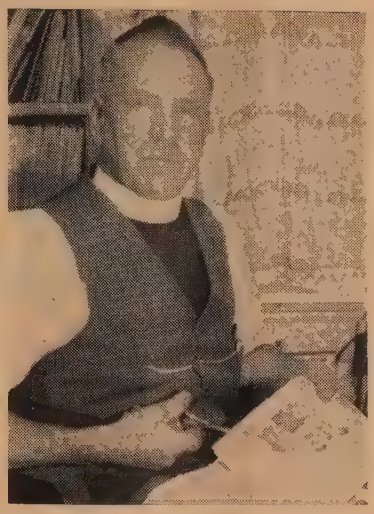

"I clip and file the Observer," says Rev. A. J. Eagle, the Chairman of Toronto West Presbytery.

TORONTO WEST PRESBYTERY BULLETIN

The United Church Observer

EVERY FAMILY PLAN

◈

Notes from those who are committed to the Plan:

Chalmers, Mt. Dennis Rev. A. J. Eagle

I find since we placed the "Observer" in every home of the congregation that we have a much better informed people. A good indication of the way it is being received was noted just recently. Several calls came over the phone asking why the "Observer" had not arrived. The trouble was at the Postal Station. It does show that our people are looking for it. Members of the congregation and teachers of the Sunday School tell me they like the articles.

Carman Memorial Rev. F. W. Brailey, B.A.

"When our congregation at its annual meeting in Jan. 1953, agreed to adopt the policy of sending the Observer to every home on the membership roll, we believed it was good business. Our Committee of Stewards are convinced of the wisdom of this project, as good advertising for the life and work of the local congregation as well as the church at large. When the bill for the second half of the Observers came due, we immediately and gladly sent our cheque." (Signed) Clarence V. Baker, Chairman, Stewards.

Thistletown Pastoral Charge Rev. J. A. C. Kell, M.A.

On this Charge we have two congregations subscribing to the new Plan. The Woman's Association in both cases took care of the financial outlay and they did it on the appeal that it was good Home Mission work, and I still think that is the strongest appeal that can be made. We contribute large sums of money to do Home Mission work in other parts of our Dominion while at the same time our streets and back concessions are dotted with people who have little knowledge of what the Church stands for.

From over the phone came these reports:

Parkdale Rev. F. C. Miller, B.A.

A general feeling of satisfaction with the Plan is felt throughout the Church. This is quite evident in the response on Observer Sunday: the subscription envelopes with dollar enclosed came in in encouraging volume.

Kingsway-Lambton Dr. W.C. Lockhart

A chance remark of a member of this congregation: "I voted against the Plan when it came before our congregation. Now I read the Observer from cover to cover and wouldn't be without it."

Clarkson Rev. R. G. Oliver, B.A., B.D.

A business man (a member of the Board of Stewards) said that he had learned more about the M. & M. (its purpose and extent) from one page of the Observer (the back page of a late issue) than he had ever known before. "We don't intend to go back to the old hit-and-miss delivery to our congregation," says R.G.

These unsolicited testimonies concerning the power of the Church paper, THE UNITED CHURCH OBSERVER, were gathered for use in promoting THE OBSERVER Every Family Plan in Toronto West Presbytery.

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News Notes

Owen Sound, Ont. The influence and inspiration of the Elgin House Conference is still being felt!

A practical example of this is the voluntary decision of a group of laymen in Grey County to organize a one-day Conference which was held in Owen Sound on Saturday, November 21st.

It just seemed that the men of this Conference — as in so many other places — could not let the challenge of Elgin House and Wildwood go unanswered, and after three weeks of door-to-door personal visitation throughout Grey County, some 175 men met in Knox United Church, Owen Sound, to study the problems of the Church and get a fresh glimpse of the possibilities for constructive work that lies ahead of them. The Conference Chairman, J. Wilson Shears, was ably assisted by a hard-working Secretary, Nelson M. McLellan, and a number of discussion group leaders who came from many miles away. Early in the afternoon, Gib Mackie of Toronto set the theme of the Conference by reporting on "The 43 Years I Swapped For 153 Days." Gordon Coburn gave a most thought-provoking summary of the challenge of Christian stewardship.

After supper, and following a period of evening worship, Ralph C. Young, Secretary of The National Committee of United Church Men, presented a report of "Men At Work Across Canada." This preceded the setting up of seven discussion groups in which the men took a long hard look at the various problems facing the Church.

Vancouver, B.C. Fifteen new AOTS Clubs have been started in Quebec and Ontario, a new District Council set up in Montreal area, and representatives of as many as fifty other Churches have indicated an interest in forming AOTS Clubs. Those are the results reported by D. R. Poole, Executive Secretary of The National Association of AOTS Clubs, a Department of The National Committee of United Church Men, after completing the eastward half of a current trip across Canada.

Niagara Falls, Ont. November 15th was a most important Sunday for the laymen of the Niagara Presbytery, for it was on this day that some thirty services were conducted by laymen in that Presbytery.

Most significant of all was the fact that these Church services were planned and conducted by laymen with the same hymns being sung in all the Churches, and with the same sermon being given.

Provision was made for the playing back of an address given by Dr. James Robinson, Negro minister of the Church of the Master in New York City. It was a report of a recent world trip he had undertaken and his talk contained a real challenge to Churches and laymen.

Lloyd Sandham, Port Dalhousie, and R. G. Dadson, Fort Erie, were two of many "Men At Work For Christ" who played an important part in organizing this Church service for more than 30 Churches of the Niagara Presbytery.

LAYMEN

Laymen assist the minister by conducting services at Clarenville, one of th five appointments of the Shoal Harbor, Nfld., Pastoral Charge. Shown abo are, left to right: Rev. L. H. Perry, minister; Basil Strong, Church sexto and two lay preachers, Martin Bourne, a general merchant, and Robe Horewood, school principal. Lay led services are also held regularly in oth communities of this charge.

Sioux Lookout, Ontario. The recently formed men's group here received their AOTS charter at a recent dinner meeting. Five members of the Manitoba District Council motored the 600 mile round trip for the occasion. Seventeen members from Dryden, the sponsoring Club, were also present. Norman Howe, Dryden president, and Rev. D. Wilton Fraser, Dryden minister, presented the charter. Dr. J. W. Simpson, Council President, installed the officers. Bob Reedman is the President. Frank Parker, Manitoba Council Vice-president, initiated the 37 Sioux Lookout members who were present. Dave Coulter, Rosedale Club, Winnipeg, presented an inscribed gavel on behalf of Dr. Jim Davidson, who was unable to attend. Alex. Wallace, Council treasurer, and Murray Kerr, Westminster president, assisted in the presentation.

Kingsville, Ontario. With the theme, "This I Believe," the United Church Men of Kingsville sponsored a laymen's week from October 19th to 25th.

Part of the programme of action drawn up included "Epworth Porch Light Night"—an evening when more than 100 families were called on by dedicated men and women who visited the people asking them to come to Church regularly.

Special services were held on Friday and Saturday evenings, as well as on Sunday. At these special services, Dr. R. B. Hare, a surgeon from Simcoe; Mr. John Moore, Industrial Commissioner for the City of Hamilton; and Mr. Ralph C. Young of Toronto, presented special themes.

Mr. W. J. Brundage, Recording Steward, was the Chairman of th laymen's week. Mr. Jack Quee played an important part in supe vising the plans for the speci activities of what is reported have been "a most successf week."

Kemptville, Ontario. Decision form a Presbytery Council for th area was unanimously reached a recent supper meeting held St. John's United Church her under the chairmanship of Fre Patterson.

Toronto, Ontario. Immediatel following the First National Co ference of United Church Men Elgin House last June, four del gates returned to Howard Par United Church here and, wit their minister, formed a Christia Cell group that has met ever Thursday night since.

Beginning with a study of th Book of Amos, the group is no considering the Gospel of Mar —searching carefully, throug prayer and discussion, for th guidance of God for daily work.

If a member of the group away on vacation or business b writes the others and his letter read at the Thursday meeting.

Members of the group have foun many opportunities for Christia witness and service both in the daily occupations and beyon Several of the men have unde taken speaking assignments Churches and Men's Conference

Members are Yokefellow wearing the symbol of the Yok accepting the invitation of Chri to "Take my yoke upon you an learn of me," Matthew 11: 29 and undertaking the minimu discipline:

"As one who seeks to wea Christ's Yoke and learn from Hin I humbly undertake:

1. To pray every day, prefe ably at the beginning of the da

2. To study a portion of th Holy Scripture every day.

3. To join in the public worship God at least once a week, ether at home or on a journey.
4. To give a definite portion of income to the promotion of Christian cause.
5. To perform at least one act practical ministry to my fellows ch week for the remainder of life, particularly in connection th my daily work."

Original members of the group re: John Burton, Supervisor; rdon Haugh, Production Man-er; A. Gibson Mackie, Public lations; Archer Walls, Teacher; v. E. S. Lautenslager, Minister.

Severn Bridge, Ontario. Stan ipsham, who attended The Wild-od Conference in September, s responsible for organizing a en's Club whose members came om three points on the Washago storal Charge. Bruce Clipsham Sparrow Lake is President. A mber of projects, including a ecial Christmas Service, are ing undertaken.

Orillia, Ont. St. Paul's United urch Session spent a period of eir regular meeting of Nov. 3rd earing reports by a panel of legates to the Elgin House and ildwood Conferences. The Ses-on felt the reports were very formative and challenging and sked the delegates to submit ecommendations implied in the eports to the next meeting of the ession.

Those reporting were J. Austin ook, Gordon E. Smith, R. Bruce aing, J. C. Canning, Joseph Farr nd Gordon K. Sarjeant.

Grand Valley, Ontario. A special ayman's Service was held at rinity United Church on Sunday, ctober 25th. Guest speakers were . B. Higgins and A. G. Mackie, oth of Toronto. C. A. Blair, Grand alley, conducted the service. One irect result has been that attend-nce at the Sunday evening Adult iscussion group quadrupled the ery next week. This group is now aking a study of **Our Living aith.**

Toronto, Ontario. The Session f the Kingsway-Lambton United hurch in Toronto devotes one alf hour of each regular meeting a consideration of particular hases of the work of the Church t large as carried on through the arious Boards and Committees of eneral Council.

Toronto. 100 men attended the rganization of the Bloor Street nited Church Men's Club on Oct. 0th. Howard R. Ellis, Personnel anager of Massey-Harris-Fergu-on, was guest speaker. Claude issell was Chairman of the meet-ng, and Roger Vincent, Canadian resident of C.C.H., was elected hairman of the interim Execu-ive. Results of a questionnaire ompleted by the members present ndicated a variety of interests: 26 en want to make a special study f **The Christian and His Daily Vork**; 16 would like to join a **nited Nations Study Group**; 11 ant to do **Bible Study.** It is xpected that these and other pecialized groups will be estab-shed in the near future.

School for Elders

Forty-eight laymen and ministers shared in a "School for Elders" in Trinity United Church, Vankleek Hill, recently. Cushing, Hawkesbury, Glen Sandfield, Kirk Hill, Riceville, St. Andrew's East and Vankleek Hill, pastoral charges of Ottawa and Glengarry Presbyteries were represented.

Welcomed by the minister, Rev. C. R. Wood, who explained the purpose of the School, Dr. B. T. Holden of L'Orignal conducted the opening devotional period and pointed out the place of the elders in the early Church. C. R. Judd, lay minister at Riceville, pointed out that the elder is often able to get closer to the people than the minister, and during the following discussion period, several elders told of practices that are used in their sessions.

Following the lunch served by the Woman's Association of Trinity Church, the afternoon session was led by Rev. John Macaskill of Glen Sandfield, with Dr. D. H. Hamly of Hawkesbury speaking as an elder, sharing his experiences as an elder in old St. Andrew's, Toronto, during the ministry of the late Very Rev. J. R. P. Sclater, D.D. The discussion made evident that each elder must be made responsible for the families in a certain district if the session is to function effectively.

The concluding session, chaired by Rev. J. R. Watson of Cushing, dealt with the selection of elders, Rev. S. A. R. Delve of Kirk Hill stressing the need of care in selection. He gave some of his experiences in Visitation Evangelism.

J. R. M.

The Stanstead South (Que.) United Church of Canada, led by its new minister, Rev. E. Geoffrey Tenneson, recently arrived from England, has entered into an arrangement with WIKE, the North Country Station at Newport, Vermont, U.S.A., to broadcast their Sunday morning service periodically.

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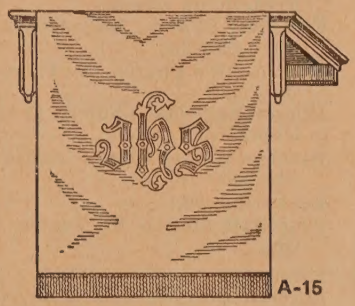

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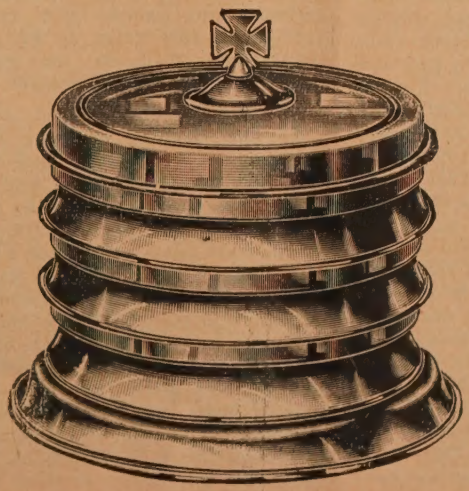

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ROAD

(*Continued from page 3*)

peaceful hills and valleys in twilight and rest under the lanterns of the stars. It has seen Mary and Joseph gorgeously arrayed in garments of red and blue, and the ass caparisoned richly with velvet of gold and jet. But the road was an arduous one with its long miles unrelieved by shelter and its every turn beset with anxiety and uncertainty. There were no reservations made ahead at Sychar or at Bethlehem. Joseph did not make long journeys frequently and was accustomed to the carpenter's shop and the bench and the quiet ways of the village. The back of a donkey is scarcely a comfortable seat for a woman far advanced in her first pregnancy. And where are we to spend tonight?

No Other Way

You know a student who is at grips with psychology and science, and all the hard realities of war and the cash scheme of things have rushed in upon him since childhood days. Christmas is all very well, he says, but what has all this pleasant idyll about shepherds and wise men and singing angels to do with the harsh facts of life? To get anywhere near the manger cradle is, for him, a journey of long distance and weariness and stumbling. And there is no other way to make the journey — any more than there was for Joseph and for Mary. It is a road beset with adventure and dangers and with the gravest uncertainties. This is a road that must be traversed if we are to reach Bethlehem and to learn that the darkness, so menacing and full of fears, is really a Holy Night. This couple, who took the Christmas road first, were simple people who learned the way, not by wisdom — though they were deeply wise—but by obedience.

It was a busy road. The road was full of travellers. There were the freighted caravans—

"with spiced dainties every one
From golden Samarkand to
cedar'd Lebanon."

There were shepherds leading their flocks to new pasturage; there were the important merchants on their swift camels, and the Roman officers with their retinues; there were priests and Levites, perhaps going in the opposite direction; there were companies of legionnaires who would hardly notice this peasant couple from the north; there were young people who were off on excursions, and old people on their last journey; there were lame and blind travellers making their way as best they could, and children in the care of their anxious parents, and crowds with their animals at the wells. It was no sequestered road in the deep woods or by the quiet waters.

The Kingdom of God

So, the sleepers and the day coaches, the great ships and the airplanes, buses and cars, will be carrying their passengers to the festival of Christmas. Most of the people then knew nothing of what was pending. They did not know that they were at the watershed of time and that the Kingdom of God was among them. The busy road offers little time for reflection on two pilgrims who are making their way to Bethlehem. And how is the quiet secret of that pilgrimage to find its way in all the noise and hurry, into all the anxious hearts of those who are going hither and thither on t
own quests now? Can it be t
the angels will sing again
touch their harps of gold?
constant miracle of the Christ
road is that they do and they
But we must turn aside and
quiet a little if we are to h
them.

It was a destined road.
purposes of God were joined
the decrees of Augustus and in
enforced trip from Nazareth.
Emperor set his seal on the pa
ment in Rome and Joseph left
hammer at the bench—but t
were both acting on the scene
history and under the decrees
God. Perhaps Mary did not h
to go, but a wife goes with
husband, and they, with Ga
Octavianus, were instruments
the divine purpose. It was
destined that Joseph and M
should go and that the Savi
should be born in Bethlehem.

The world of rule—of emper
and kings, councils and armies
travellers and workmen, bri
and grooms, of census and ta
tion, of weariness and anxiety
life and death — this world
joined with God's real world
age-long purpose and of dest
The angels would never have s
over Bethlehem if Augustus,
proud Roman, had not ruled t
"all the world should be taxe

Most of us will find it a lo
arduous, and busy road that le
to the conviction that God mas
all our journeys and our failu
and victories—to bring us, at l
to a Saviour. Joseph and M
both died without knowing all
inwardness of it—and he wo
be a bold man who says that
knows now. But that is the
it is in this story of the Bethlel
road. Here is a mystery—that
the course of one's ministry,
learns that those who end
most, accept the road of dest
most readily — the people in
shadow see the brightness firs
of the star that is over Bethleh
sitting in the darkness they
the great light.

The road of destiny for Jos
and Mary was a road of obedie
by which they learned; the r
is really a school to bring u
Saviour and his light and fu
ment.

"When all my lessons have b
learned,
And the last year at schoo
done;
I shall put up my books
games—
'Good-bye, my fellows, eve
one.'
The dusty road will not seem
long,
The twilight lonely nor forlo
The everlasting whip-poor-wi
That lead me back where
was born.
And there beside an open do
In a large country dim an
cool,
Her waiting smile shall hea
last—
'Mother, I am come home f
school'."

Bliss Carman.

It is the road of the poet an
the child and of all of the ch
like heart. It is a Christmas r
and it leads to destiny and ho

THE UNITED CHURCH OBSERVER

EVERY FAMILY PLAN

More than 766 congregations with families totalling 85,014 are now enrolled in **The Observer** Every Family Plan, bringing the circulation of the Church paper up to 120,000.

Rev. L. T. C. Harbour, of Foremost, Alberta, writes: "As the New Year approaches we are thinking of renewing our subscriptions to **The Observer.** Our Official Board declared satisfaction with the paper, and expressed the opinion that it is good advertising for the Church. They wish to send the paper to families in the more remote places of the pastoral charge."

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Rutland, B.C., Rutland-Oyama Charge
Grace Church, Gananoque, Ont.
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Gore Bay, Ont.
Mayfield, Ont., Inglewood Charge
Woodgreen Church, Toronto
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Listowel, Ont.
Rutherford, Ont.
Allandale Church, N.S., Lockeport Charge
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Publishing House Notes

hristmas Greetings

Hearty Christmas Greetings to readers of **The Observer**, especly to the 75,000 new readers o have joined our family this ar. We are immensely grateful the continuing success of The ery-Family Plan. We hope that u will enjoy **The Observer** more an ever during the New Year, d that many more members and urches will be encouraged to roll with us.

The Book Steward.

Pulpit Vacancies

helsea Pastoral Charge, Ottawa Presery, now vacant. Three congregations. rested ministers please contact Frank dson, Recording Secretary, Chelsea, Que.

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Vinchester Springs three-point charge, adas-Grenville Presbytery, vacant. Interd ministers contact Mr. Arthur Adams, nchester Springs, Ont.

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he Melita, Napinka pastoral charge, k Lake Presbytery, requires minister, former minister having been called to Chaplaincy service. For further inforion write the Recording Secretary, D. J. Kinnon, Melita, Manitoba.

Alameda two-point pastoral charge requires an ordained minister. Interested ministers please write Mrs. D. H. Truscott, Alameda, Sask.

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Newcastle Pastoral Charge, Oshawa Presbytery, will be vacant Dec. 1st. Interested ministers please write Mr. Charles Glennie, Chairman Pastoral Relations Committee, Newcastle R.R. 1, Ontario.

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Inkerman, Vancamp, Pleasant Valley pastoral charge vacant. Interested ministers please write George C. Suffell, Inkerman, Ontario.

Birth

WHITELEY—Reverend and Mrs. Frank Whiteley announce the birth of a daughter, Mary Helen, in Prince Edward County Hospital, Picton, Ontario, on Oct. 13, 1953.

Vesper Service

The C.G.I.T. Vesper Service will be held this year during December. An important part of the Christmas programme of the Churches, the Order of Service prepared by the National C.G.I.T. Committee, the Vesper Service is a symbol of the unity and strength of this movement for teen-age girls. Familiar Christmas hymns and responsive readings fill a large part of the service and one of the loveliest features is the lighting of three candles to symbolize the coming of light to the world at Christmas.

Film on Indian Carol

The National Film Board has completed a colour filmstrip, The Huron Christmas Carol. From the film it is possible to learn, teach and sing "Jesous Ahatonhia" (Jesus is Born), Canada's first Christmas Carol. Thirty-seven frames in colour depict the birth of Jesus as the Indian would see it. In a model Indian village, the traditional stable becomes a birch bark lodge, the Holy Family appear as Indians, the shepherds, "wandering hunters," and the wise men, mighty "chiefs from afar." The film is available at National Film Board Regional Offices or the National Film Board, Ottawa, Ontario.

Programme at Five Oaks

During the Christmas school vacation, grade school teachers in Ontario are invited to a Two-day Conference on how to teach the courses in religion now prescribed in Ontario. Very Rev. George Pidgeon, D.D., is to share the leadership with experienced school teachers. The Conference opens on Monday evening, December 28th, and continues until 4 p.m. on December 30th.

January 18th sees the next Six Weeks' Course open at Five Oaks. Once more, the fundamental elements of our faith will be presented in four courses, taught by Isabel Squires and Rev. B. L. Oaten, and ten persons with special training and experience will present ways of working in the local Church.

The month-long Lenten Course will start on March 8th and conclude on April 2nd, and will cover in different form the same essential areas of Christian faith and action. Any interested persons may write to Rev. Beverly L. Oaten, Five Oaks, Paris, Ont.

Exchange or Supply

Rev. William Hodgkins, M.A., minister of Cliff Town Congregational Church, Southend-on-Sea, Essex, England, would like to exchange pulpits with one of our ministers from May 17th to June 15th next, or would take a pulpit supply at any one Church. Mr. Hodgkins is a good preacher, good scholar and has an engaging personality. Interested parties should correspond at once with Dr. Gordon A. Sisco, General Secretary, Room 421, 299 Queen St. W., Toronto 2-B.

Miss Susan Sutherland

Chalmers - Wesley Church, Quebec City, lost one of its most beloved personalities recently in the passing of Miss Susan Sutherland.

To older members of the Church she was a kindly and sympathetic friend, always cheerful and thoughtful of others. Even those who only knew her in recent years were deeply inspired by her good spirit, her natural interest in wholesome recreation, and her desire to be of service. Her life will be an inspiration and a blessed memory to all her friends.

The Lord gave her length of days, and she used them to good advantage. Toward the end she suffered greatly. Like her Master, she travelled the way of the Cross and death was a happy release.

Miss Sutherland died at Portneuf, P.Q., August 22nd, 1953. A brother, Mr. Walter Sutherland, lives in Toronto. After service held in Chalmers - Wesley Church, burial took place in Mount Hermon Cemetery, Quebec. J. M.

Mrs. J. L. Jobb

Closing an active and useful life that covered ninety years, Mrs. Margaret Russell Jobb, widow of the late Rev. Frank L. Jobb, passed quietly away at her home in Ottawa, where she had lived since 1936.

Born in Halifax, Nova Scotia, she was the former Margaret Russell McCurdy. She received her education in Halifax, and married Mr. Jobb there in 1896. Mr. Jobb died in 1943.

Mrs. Jobb maintained her interest in the work of the Church until the end of her life. Only ill a short time, she was active in Ottawa as a member of both Chalmers and Southminster United Churches Woman's Missionary Societies. She kept up a keen interest in the Ministers' Wives' Association, and the Women's Christian Temperance Union.

An accomplished musician, she was always ready to give of her talents, and as mistress of the manse made a vital contribution to many in the congregations where she helped her husband. Serving on a number of fields in the Maritimes and in Ontario, Mrs. Jobb and her husband gave strong leadership in the building of a new Church while serving at Blue Mountain, Nova Scotia, which still stands as a memorial. The last charge was in Riceville, in Ottawa Presbytery.

The funeral service was conducted by Rev. John W. Woodside, D.D., assisted by Rev. Charles D. Donald, D.D. Burial was in Beechwood Cemetery, Ottawa.

Surviving are a daughter, Mrs. Owen (Muriel) Keatley of Ottawa, and two grandsons. J. R. M.

Death

DOYLE—Word has been received as we go to press of the death in Victoria, B.C., of Rev. J. Allen Doyle, D.D., in his 83rd year.

RATES

OBITUARIES — $1.00 for 100 words two cents a word for all words over the first hundred — maximum length, three hundred words. For ministers and immediate families, no charge. BIRTH, MARRIAGE and IN MEMORIAM notices, four cents a word. Minimum $1.00. PULPIT VACANCY—first insertion, no charge. Subsequent insertions, six cents a word, minimum $1.00.

CHRISTMAS GREETINGS

from

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